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APOCALYPSE REVEALED

VOL. II

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE APOCALYPSE REVEALED

WHEREIN ARE DISCLOSED

THE ARCANA THERE FORETOLD, WHICH HAVE HITHERTO REMAINED CONCEALED

BY

EMANUEL SWEDENBORG

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Rotch Edition

VOL. II

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THE APOCALYPSE.

CHAPTER NINTH.

1. And the fifth angel sounded, and I saw a star fallen from heaven to the earth; and there was given unto him the key of the pit of the abyss.

2. And he opened the pit of the abyss; and there went up a smoke out of the pit as the smoke of a great furnace. And the sun and the air were darkened from the smoke of the pit.

3. And out of the smoke there went forth locusts upon the earth; and power was given unto them as the scorpions of the earth have power.

4. And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God in their foreheads.

5. And it was given to them that they should not kill them, but that they should torment them five months; and their torment was like the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the likenesses of the locusts were like unto horses prepared for war; and upon their heads were as it were crowns like gold; and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as those of lions.

9. And they had breastplates as breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to war.

10. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek he hath the name Apollyon.

12. One woe is passed; behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar that is before God,

14. Saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates.

15. And the four angels were loosed, that were prepared for an hour and a day and a month and a year, to kill a third part of men.

16. And the number of the armies of horsemen was two myriads of myriads; and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat upon them, having breastplates of fire and jacinth and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18. By these three was a third part of men slain, by the fire and by the smoke and by the brimstone that issued out of their mouths.

19. And their power was in their mouth: for their tails were like unto serpents, having heads; and with them they hurt.

20. And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold and silver and brass and stone and wood, which can neither see nor hear nor walk;

21. And repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The exploration and manifestation of the state of life of those in the church of the Reformed who are called learned and wise from the confirmation of faith separated from charity, and of justification and salvation by it alone: these are treated of, vers. 1–13. The exploration and manifestation of those therein who are not so learned and wise, and are in faith alone, and live as they list: these are treated of, vers. 13–20. Lastly, of those therein who know nothing but that faith is the all by which man is saved, and nothing beside this, vers. 20, 21.

Contents of each Verse. "The fifth angel sounded," signifies the exploration and manifestation of the state of the life of those in the church of the Reformed who are called learned and wise from their confirmation of faith separate from charity, and of justification and salvation by it alone. "And I saw a star fallen from heaven unto the earth," signifies spiritual Divine truth flowing out of heaven into the church with them, exploring and manifesting. "And there was given unto him the key of the pit of the abyss," signifies the opening of their hell. "And he opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great furnace," signifies the falsities of the lusts of the natural man arising from their evil loves. "And the sun and the air were darkened from the smoke of the pit," signifies that hence the light of truth became thick darkness. "And out of the smoke there went forth locusts upon the earth," signifies that from them were falsities in the outmost things, such as those have who have become sensual, and see and judge all things from the senses and their fallacies. "And power was given unto them as the scorpions of the earth have power," signifies the power of persuading that their falsities are truths. "And it was said to them that they should

not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who had not the seal of God in their foreheads," signifies the Lord's Divine Providence, that they should not be able to take away any truth and good of faith, nor affection for and perception of them, from any but those who are not in charity and hence not in faith. "And it was given to them that they should not kill them, but that they should torment them five months," signifies that neither should they be able to take away from these the faculty of understanding and willing truth and good, but only that they should be able to induce a stupor for a short time. "And their torment was like the torment of a scorpion when he striketh a man," signifies that this is from their persuasive power. "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them," signifies that they wish that in matters of faith the understanding should be shut up and the will closed, by which spiritual light and life are extinguished; and still that this cannot be done. "And the likenesses of the locusts," signifies the appearances and images of those who have confirmed in themselves faith separate from charity. "Were like unto horses prepared for war," signifies that because they can reason, they appeared to themselves as if fighting from the understanding of truth from the Word. "And upon their heads were as it were crowns like gold," signifies that they appeared to themselves as conquerers. "And their faces were as the faces of men," signifies that they appeared to themselves as wise. "And they had hair as the hair of women," signifies that they appeared to themselves as in affection for truth. "And their teeth were as those of lions," signifies that sensual things, which are the ultimates of the life of the natural man, appeared to them to have power over all things. "And they had breastplates as breastplates of iron," signifies argumentations from fallacies, by which they fight and prevail, which

appeared to them so strong that they could not be refuted. "And the sound of their wings was as the sound of chariots of many horses running to war," signifies their reasonings as from the truths of doctrine from the Word, fully understood, for which they must ardently fight. "And they had tails like unto scorpions," signifies the truths of the Word falsified by which they induce stupor. "And there were stings in their tails, and their power was to hurt men five months," signifies subtle falsifications of the Word, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate. "And they had a king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he hath the name Apollyon," signifies that they are in the satanic hell, who are in falsities from lusts, and have destroyed the church by the total falsification of the Word. "One woe is passed; behold, there come two woes more hereafter," signifies further lamentations over the state of the church.

"And the sixth angel sounded," signifies exploration and manifestation of the state of the life with those in the church of the Reformed who are not so wise, and still place the all of religion in faith, and think of that alone, and live as they list. "And I heard a voice from the four horns of the golden altar that is before God, saying to the sixth angel, who had the trumpet," signifies a command from the Lord out of the spiritual heaven to them who should explore and manifest. "Loose the four angels that are bound at the great river Euphrates," signifies that external bonds should be taken away from them, that the interiors of their minds might appear. "And the four angels were loosed," signifies that when the external bonds were taken away the interiors of their minds appeared. "Prepared for an hour and a day and a month and a year, to kill a third part of men," signifies that they were in the perpetual effort to take away spiritual light and life from the men of the church. "And the number of the armies of horsemen

was two myriads of myriads," signifies the reasonings concerning faith alone, with which the interiors of their minds were crammed, from mere falsities of evil in abundance. "And I heard the number of them," signifies their quality perceived. "And thus I saw the horses in the vision, and them that sat upon them," signifies that it was then disclosed that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane from them. "Having breastplates of fire, jacinth, and brimstone," signifies their argumentations imaginary and visionary from infernal love and their own intelligence and the lusts thence. "And the heads of the horses were as the heads of lions," signifies their fantasies concerning faith alone as if it were in power. "And out of their mouths issued fire and smoke and brimstone," signifies that in their thoughts and discourses viewed interiorly there is nothing else, and from them proceeds nothing else, but love of self and of the world, pride of their own intelligence, and lusts of evil and falsity from these two. "By these three was a third part of men killed, by the fire and by the smoke and by the brimstone, that issued out of their mouths," signifies that it is from those things that the men of the church perish. "And their power was in their mouth," signifies that they prevail only by discourse that confirms faith. "For their tails were like unto serpents, having heads; and with them do they hurt," signifies the reason, that they are sensual and inverted, speaking truths with the mouth, but falsifying them from the principle which makes the head of their religion; and thus they deceive.

"And the rest of the men, who were not killed by these plagues," signifies those in the church of the Reformed, who are not so spiritually dead from visionary reasonings, and from love of self, pride of their own intelligence, and the lusts thence, as the former, and still make faith alone the head of their religion. "Yet repented not of the works

of their hands," signifies that neither did they shun as sins the things of their own which are evils of every kind. "That they should not worship demons," signifies that thus they are in the evils of their lusts, and make one with their like in hell. "And idols of gold and silver and brass and stone and wood," signifies that thus they are in worship from mere falsities. "Which neither can see nor hear nor walk," signifies in which there is nothing of spiritual and truly rational life. "And repented not of their murders nor of their enchantments nor of their whoredoms nor of their thefts," signifies that the heresy of faith alone induces in their hearts stupidity, tergiversation, and hardness, so that they do not think any thing of the precepts of the Decalogue, nor indeed of any sin that it is to be shunned because it is with the devil and against God.

THE EXPLANATION.

419. *And the fifth angel sounded*, signifies the exploration and manifestation of the state of the life of those in the church of the Reformed, who are called learned and wise from their confirmation of faith separate from chairty, and of justification and salvation by it alone. That these are treated of in what now follows as far as to vers. 13, is evident from the particulars when understood in the spiritual sense. That by sounding is signified to explore and manifest the state of the church and thence of the life with those whose religion is faith alone, may be seen above (n. 397).

420. *And I saw a star fallen from heaven unto the earth*, signifies spiritual Divine truth flowing out of heaven into the church with them, exploring and manifesting. Spiritual Divine truth is here signified by the star, because it fell down from the spiritual heaven, spoken of above (n. 387, 388); and by the earth is here signified the church with those that are in its internals, as above (n. 398). By spirit-

ual Divine truth is meant intelligence from spiritual love, which is love toward the neighbor; and because that intelligence is at this day called faith, and that love charity, it is faith from charity, or rather, it is the truth of faith from the good of charity, which is here signified by the star. The like is signified by a star in the singular Apoc. ii. 28. xxii. 17: for by stars, in the plural, the knowledges of good and truth are signified (n. 51): and through these comes intelligence. That it is the Divine truth exploring and manifesting, is manifest from what follows.

421. *And there was given unto him the key of the pit of the abyss,* signifies the opening of their hell. By a key is signified the power of opening, and also the act of opening (n. 62, 174, 840); and by the abyss is signified the hell where they are who have confirmed themselves in justification and salvation by faith alone, who all are from the church of the Reformed; here, however, those who, in their own eyes and hence in the eyes of many others, appear as learned and erudite, when yet they appear before the angels in heaven bereft of understanding as to what is of heaven and the church; since they who confirm that faith even to its interiors close up the higher things of their understanding, and to such a degree at length, that they can no longer see any spiritual truth in the light. The season is because the confirmation of falsity is the denial of truth: therefore, when they hear any spiritual truth, which is a truth of the Word serviceable for doctrine and life to those who are of the church, they keep their minds upon the falsities which they have confirmed; and then the truth they have heard they either cover over with falsities, or reject as a mere sound, or yawn at it, and turn themselves away; and this so much the more as they are in pride from their erudition: for pride glues falsities together, till they at length cohere like the hardened scum of the sea; therefore the Word is hidden to them, like the book sealed with seven seals. Of what quality they are

afterwards, and of what quality their hell is, shall also be told; because it has been permitted me to see it, as well as to speak with them that are there, and also to see the locusts which went forth therefrom. That pit, which is like the opening of a furnace, appears in the southern quarter; and the abyss below is of great extent towards the east. They have light in it, but if light from heaven is let in, there is darkness there; hence that pit is closed above. There appear there huts arched as if with bricks, which are divided into many cells; and in each is a table, upon which lie papers with some books. At his own table sits every one who in the world had confirmed justification and salvation by faith alone, by making charity a merely natural-moral act, and its works only the works of civil life, from which men may gain rewards in the world: but if they should do them for the sake of salvation, they condemn them; and some severely, because there is human reason and will in them. All who are in this abyss were learned and erudite in the world; and among them are some metaphysicians and schoolmen, who are esteemed above the rest there. When it was permitted me to speak with them, I recognized some of them. But yet their lot is this. When they are first let in thither, they sit down in the first cells: but as they confirm faith, by excluding the works of charity, they leave their first seats, and enter the cells nearer to the east; and so on sucessively up toward the end, where those are who confirm those dogmas from the Word: and because they then cannot but falsify the Word, their huts vanish, and they see themselves in a desert; and then it happens to them as is described above (n. 153). There is likewise an abyss below that abyss, where those are who have in like manner confirmed justification and salvation by faith alone, but who have denied God secretly in their spirit, and have laughed in their heart at the holy things of the church. There they only quarrel, tear their garments, mount the tables, kick, fight among them-

selves with vituperations; and because it is not there permitted to do harm to any one as to the body, they threaten with mouth and fists. It is unclean and squalid there. But these are not treated of here.

422. *And he opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great furnace*, signifies the falsities of the lusts of the natural man arising from their evil loves. By the pit of the abyss is signified the hell described just above (n. 421): by the smoke from it the falsities from lusts are signified; and because it is said to be as the smoke of a great furnace, the falsities of the lusts flowing up from the evil loves are meant: for fire signifies love (n. 468), and the fire of hell evil love (n. 494). A great furnace signifies the same, since this smokes from fire. The infernal spirits are not in any material fire, but in spiritual fire, which is their love; and therefore they do not feel any other fire: on which subject see the work on *Heaven and Hell*, published at London, 1758 (n. 134, 566–575). In the spiritual world, every love, when it is excited, appears at a distance as fire, within the hells as a glowing fire, and out of them as the smoke of a fire or as the smoke of a furnace. The falsities of lusts welling up out of the evil loves are also described elsewhere in the Word by smoke from fire and from a furnace; as in these passages: *Abraham looked towards Sodom and Gomorrah, and, behold, the smoke of the earth went up as the smoke of a furnace* (Gen. xix. 28). *The sun set, and there was thick darkness; and, behold, a furnace of smoke, and a torch of fire, which passed between the pieces* (Gen. xv. 17). *They go on to sin, therefore they shall be as the smoke from a chimney* (Hos. xiii. 2, 3). *The wicked shall perish, into smoke shall they consume* (Ps. xxxvii. 20). *I will show signs in heaven and on the earth, fire and pillars of smoke* (Joel ii. 30). *They shall cast the wicked into a furnace of fire, there shall be weeping and gnashing of teeth* (Matt. xiii. 41, 42, 49, 50, and elsewhere).

423. *And the sun and the air were darkened from the smoke of the pit*, signifies that hence the light of truth became thick darkness. By the sun and the air here the light of truth is signified; for love is signified by the sun, and the Divine truth by the light thence: therefore, when it is said that the sun was darkened, and at the same time the air, it is signified that the Divine truth became thick darkness. That this was from the falsities of lusts is signified by its being from the smoke of the pit.

424. *And out of the smoke there went forth locusts upon the earth*, signifies that from them were falsities in the outmost things, such as they have who have become sensual, and see and judge all things from the senses and their fallacies. Those things are called falsities in the outmost things, which are in the outmosts of a man's life, which are called sensual, spoken of below: these are signified in the Word by locusts. But it is to be known that they do not appear like locusts in the fields, which leap about and lay waste the meadows and the crops; but that they appear like pigmies or dwarfs; which is also manifest from the description of them, as that they had crowns upon their heads, faces as of men, hair as of women, teeth as of lions, iron breastplates, and as king over them the angel of the abyss. That dwarfs were also called locusts by the ancients may be concluded from these passages: The explorers of the land of Canaan said, *We saw the Nephilim, the sons of the Anakim, and we were in their eyes as locusts* (Num. xiii. 33). *Jehovah sitteth upon the circle of the earth, and the inhabitants of it are as locusts* (Isa. xl. 22). But because falsities in the outmost things, such as are with those mentioned above, are signified in the Word by locusts, those persons are therefore called locusts, and also are said to be crowned and commanding, in Nahum: *The fire shall devour thee, it shall eat thee up like the caterpillar; multiply thyself like the caterpillar, multiply thyself like the locust; thy crowned ones are as the*

locust, and thy commanders as the locust of locusts (iii. 15–17). That falsities in the outmost things, because they consume the truths and goods of the church springing up in man, are signified by the locusts which consume the grass in the plains and the herbs in the fields, is evident from these passages: *Thou shalt carry out much seed into the field, but the locust shall consume it* (Deut. xxviii. 38). *That which the palmer-worm hath left hath the locust eaten, and that which the locust hath left hath the canker-worm eaten, and that which the canker-worm hath left hath the caterpillar eaten* (Joel i. 4, 5). *I will compensate to you the years which the locust hath consumed, the canker-worm, the caterpillar, and the palmer-worm* (Joel ii. 24, 25). The same is signified by the locusts in Egypt, thus spoken of in Moses: Moses stretched out his rod over the land of Egypt, and an east wind brought the locusts; and the locusts went up over all the land of Egypt; before them there were no such locusts; and they did eat up every herb of the field; and afterwards Moses stretched out his rod, and the locusts were cast into the Red Sea (Exod. x.); and in David: *He gave their produce to the caterpillar, and their labor to the locusts* (Ps. cv. 34, 35). By the miracles in Egypt the vastation of the church is described; and by this miracle vastation by falsities in outmost things; and the outmost things of the life of man, when the interiors on which they depend are closed up, are infernal: therefore the locusts were cast into the Red Sea, by which hell is signified.

As few at this day know what is meant by the sensual, and of what quality the sensual man is, since this is signified by the locusts, the following passages shall therefore be adduced from the *Heavenly Arcana* concerning it. That the sensual is the ultimate of the life of a man's mind, adhering and cohering to the five senses of his body (n. 5077, 5767, 9212, 9216, 9331, 9730). That he is called a sensual man who judges all things from the senses of the body, and who believes nothing but what he can see

with his eyes and touch with his hands, saying that these are something, and rejecting everything else (n. 5094, 7693). That the interiors of his mind, which see from the light of heaven, are closed up; so that he sees in them nothing of the truth, which is of heaven and the church (n. 6564, 6844, 6845). That such a man thinks in outmost things, and not interiorly from any spiritual light (n. 5089, 5094, 6564, 7693). In a word, that such men are in gross natural light (n. 6201, 6310, 6564, 6844, 6845, 6612, 6614, 6622, 6624). That hence they are interiorly against the things which are of heaven and the church, but that exteriorly they can speak in favor of them, with an ardor proportioned to the dominion by them (n. 6201, 6316, 6844, 6845, 6948, 6949). That the learned and erudite, who have confirmed themselves deeply in falsities, and still more those who have confirmed themselves against the truths of the Word, are sensual beyond others (n. 6316). That sensual men reason acutely and shrewdly, because their thought is so near to the speech as to be almost in it, and as it were in the lips; and because they place all intelligence in speech from the memory alone: also that some of them can confirm falsities dexterously, and that after confirmation they believe them to be true (n. 195, 196, 5700, 10236). But that they reason and confirm from the fallacies of the senses, by which the common people are captivated and persuaded (n. 5084, 6948, 6949, 7693). That sensual men are cunning and malicious above others (n. 7693, 10236). That the avaricious, adulterers, the voluptuous, and the deceitful are especially sensual, though they do not appear so before the world (n. 6310). That the interiors of their minds are foul and filthy (n. 6201). That by them they communicate with the hells (n. 6311). That they who are in the hells are sensual, and the more so the deeper they are (n. 4623, 6311). That the sphere of infernal spirits conjoins itself with man's sensual from behind (n. 6312). That they who reasoned from sensual

things alone, and hence against the genuine truths of the church, were called by the ancients serpents of the tree of knowledge (n. 195, 196, 197, 6398, 6399, 10313). Further, man's sensual and the sensual man is described (n. 10236); and the extension of sensual things with man (n. 9731). That sensual things should be in the last place, and not in the first; and that with a wise and intelligent man they are in the last place, and subject to interiors; but that with an unwise man they are in the first place, and rule: it is the latter who are properly called sensual (n. 5077, 5125, 5128, 7645). That if sensual things are in the last place, the way to the understanding is opened by them, and truths are elaborated by a mode of extraction (n. 5580). That these sensual things stand out nearest to the world, and admit the things that flow in from the world, and as it were sift them (n. 9726). That by these sensual things man communicates with the world, and by rational things with heaven (n. 4009). That the sensuals supply things that are of service to the interiors of the mind (n. 5077, 5081). That there are sensuals that supply the intellectual part, and those that supply the voluntary part (n. 5077). That unless the thought is elevated out of sensual things the man has little wisdom (n. 5089). That a wise man thinks above sensual things (n. 5089, 5094). That a man, when his thought is elevated above sensual things, comes into a clearer light, and at length into heavenly light (n. 6183, 6313, 6315, 9407, 9730, 9922). That elevation above sensual things and withdrawal from them was known to the ancients (n. 6313). That a man can observe in his spirit what is done in the spiritual world, if he can be led away from sensual things, and elevated into the light of heaven, by the Lord (n. 4622); the reason is, because the body does not think, but the man's spirit within the body, and as far as it does this in the body, so far it does it obscurely and in darkness; and as far as it does it not in the body,

so far it does it clearly and in light; but in spiritual things (n. 4622, 6614, 6622). That the ultimate of the understanding is the sensual faculty of knowing, and that the ultimate of the will is sensual enjoyment (n. 9996). The difference between the sensuals common to beasts and the sensuals not common to them (n. 10236). That there are sensual persons who are not evil, because their interiors are not so much closed up; whose state in the other life is spoken of (n. 6311).

425. *And power was given unto them, as the scorpions of the earth have power,* signifies the power of persuading that their falsities are truths. By a scorpion is signified a deadly persuasive power, and by a scorpion of the earth persuasive power in matters of the church; since the earth signifies the church (n. 285). For a scorpion, when he stings a man, induces a stupor upon the limbs, and, if it is not cured, death. Their persuasive power induces the like upon the understanding. Such also is signified by the scorpion in these passages: *Be thou not afraid of them and of their words; they are thorny; thou dwellest among scorpions; they are hard of face and obstinate of heart* (Ezek. ii. 4, 6). Jesus said to the seventy whom He sent forth, *Behold, I give unto you power to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you* (Luke x. 19).

426. *And it was said to them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who had not the seal of God in their foreheads,* signifies the Lord's Divine Providence, that they should not be able to take away any truth and good of faith, nor affection for and perception of them, from any but those who are not in charity and thence not in faith. By its being said to them, the Lord's Divine Providence is signified, because it was said from heaven. By not hurting the grass of the earth, nor any green thing, is signified not to be able to take away any truth and good of faith;

for the truth of faith, which is the first thing springing up in a man, is signified by grass (n. 401): and by a green thing is signified the living principle of faith, which is from good (n. 401). By not hurting any tree is signified not to be able to take away the affection for and perception of truth and good; for man as to these is signified by a tree (n. 400). By them that have not the seal of God upon their foreheads they are signified who are not in charity and thence in faith; for the forehead signifies love and charity (n. 347); and to have a seal signifies to know and distinguish these from others (n. 345). They who have confirmed faith alone even to the arcana of justification and salvation by it, cannot take away any truth and good of faith, nor affection and perception, from any but those who are not in the faith of charity, because scarce any one except the prelate who teaches and preaches them, comprehends those things. The layman hears them; but they pass in through one ear, and out at the other: which the mystery-preaching priest himself may know from this, that he has himself expended all the force of his talent in imbibing them in his youth, and afterward in retaining them in his subsequent age; also that he esteems himself supremely learned by reason of them. What then shall the layman do, who simply thinks of faith from charity, when he hears these mystic notions? It may be seen from this, that faith alone justifying is the faith of the clergy, and not of the laity, except of those who live carelessly. These draw from those mysteries only this, that faith alone saves; that they cannot do good of themselves; that neither can they fulfil the law; that Christ suffered for them: besides a few more general propositions like these.

427. *And it was given to them that they should not kill them, but that they should torment them five months*, signifies that it is of the Lord's Divine Providence that they cannot take away from those who are not in the faith of charity

the faculty of understanding and willing truth and good, but can only induce a stupor for a short time. By its being given to them is signified that it is of the Divine Providence of the Lord, as just above. Not to be able to kill them signifies not to be able to take away from those who are not in the faith of charity the faculty of understanding and willing truth and good; for when this faculty is taken away the man is spiritually killed. By tormenting them five months is signified to induce a stupor for a short time. Five signifies a little, or for a short time; and to torment signifies to induce a stupor, because this is signified by a scorpion (n. 425), and by torment as of a scorpion, as it follows (n. 428). That the faculty of understanding truth and of willing it, or rationality and liberty, cannot be taken away from a man, is shown in many places in the *Angelic Wisdom concerning the Divine Providence* (n. 73, 74, 82–86, 92–99, 138–149, 322). Five months signify a little, or a short time, because this is signified by five: for times, whether they be hours, days, weeks, months, or years, do not signify time, but state; and the numbers determine its quality (n. 4, 10, 348, 947). That five signifies some, and also a little, may be evident from these passages: *A thousand shall flee at the rebuke of five* (Isa. xxx. 17). *Five shall pursue a hundred* (Lev. xxvi. 8). Jesus said, that *the kingdom of the heavens is like unto ten virgins, of whom five were prudent, and five foolish* (Matt. xxv. 1, 2). By the ten virgins all in the church are signified; by five are signified some part. Similar things are signified by ten and five in the parable which says, that the pounds were given to the servants, that they might traffic, and that from a pound one acquired ten pounds, and another five (Luke xix. 13–20). Ten pounds signify much, and five pounds a little: besides other places, as Isa. xvii. 6; xix. 18, 19; Matt. xiv. 15–21.

428. *And their torment was like the torment of a scorpion when he striketh a man*, signifies that this is from their

persuasive power. This follows from the things just said (n. 427): for by the torment is signified the stupor which their persuasive power induces upon the understanding, as the scorpion does upon the body, when he stings. The scorpion signifies that persuasive power (n. 425). In the spiritual world a persuasive power is given, which takes away the understanding of truth, and induces stupor and thus pain in the mind; but this persuasive power is unknown in the natural world.

429. *And in those days men shall seek death, and shall not find it, and shall desire to die, and death shall flee from them,* signifies that they who are in the doctrine of faith separate wish that in matters of faith the understanding should be shut up, and the will closed, and thus that they should not have any spiritual light and life; but that it is still provided by the Lord, that the understanding should not be shut up, nor the will closed, lest spiritual light and life should be extinguished with man. In those days, signifies the last state of the church, when the doctrine concerning faith alone was universally received. Men shall seek death, signifies that they wish the understanding to be shut up in matters of faith: and shall not find it, signifies that it is provided by the Lord, that it should not be done: and shall desire to die, signifies that they wish also to have the will closed in those things: and death shall flee from them, signifies that it is provided that this cannot be done: for thus spiritual light and life would be extinguished, and man would spiritually die. To seek is predicated of the understanding, and to desire of the will, and death of both. That this is signified by these words is manifest. What otherwise would it mean that men should seek death in those days, and not find it? and desire to die, and death should flee from them? For by death no other death is meant but spiritual death, which is brought on when the understanding is removed from the things that should be believed: for thus a man does not know whether he thinks

and does truth or falsity; and thus whether he is with the angels of heaven or with the devils of hell.

430. *And the likenesses of the locusts*, signifies the appearances and images of those who have confirmed in themselves faith separate from charity. By the likenesses are signified their appearances in a representative image: by the locusts falsities in the outmost things are signified (n. 424): and because falsities make one with those who are in the falsities, these also are signified by the locusts. That they who have confirmed faith alone in themselves, or their falsities, are meant by the locusts, was clearly manifest to me from this, that the presbyters who were in that faith embraced and kissed the locusts that were seen, and wished to introduce them into their houses. For the images, which are representative forms of the affections and thoughts of angels and spirits in the spiritual world, appear as alive, in like manner as the animals, birds, and fishes spoken of above.

431. *Were like unto horses prepared for war*, signifies that because they can reason they appeared to themselves as if fighting from the understanding of truth from the Word. The understanding of the Word is signified by a horse (n. 298): by war spiritual war is signified, which is made by reasonings and argumentations (n. 500, 586): by like or likenesses are signified the appearances, as just above (n. 430).

432. *And upon their heads were as it were crowns like gold*, signifies that they appeared to themselves as conquerers. By crowns upon their heads like unto gold are signified badges of victory, because kings formerly wore golden crowns in battles (n. 300); for it was said that they were seen like unto horses, that is, upon horses, prepared for war (n. 431), for they had the faces of men, as it follows: and they are in the persuasion that they cannot be conquered.

433. *And their faces were as the faces of men*, signifies

that they appeared to themselves as wise. By man in the Word one wise and intelligent is signified (n. 243); and by his face wisdom and intelligence. Hence by their faces being as the faces of men is signified that they appeared to themselves wise. They are also called wise, learned, and erudite, although they are among the foolish virgins who had not oil in their lamps (Matt. xxv. 1, 2): oil signifies love and charity: and they are among the foolish ones who hear the Lord, that is read the Word, and do not do it (Matt. vii. 26).

434. *And they had hair as the hair of women*, signifies that they appeared to themselves to be in affection for truth. By a man in the Word the understanding of truth is signified, and by a woman the affection for truth; because the man is born understanding, and the woman affection; on which see *the Angelic Wisdom concerning Marriage*. By hair in the Word is signified the ultimate of man's life, which is the sensual, described n. 424. It is this which appears to them as being in affection for truth, when yet they are in affection for falsity; for this they believe to be truth. That a woman signifies affection for truth may be evident from many passages in the Word. Hence the church is called a wife, a woman, a daughter, a virgin; and the church is a church from love or affection for truth, for from this comes the understanding of truth. The church is called a woman in these passages: *There were two women of one mother, who committed whoredom in Egypt, Ohola which is Samaria, and Oholiba which is Jerusalem* (Ezek. xxiii. 2, 3, 4). *As a woman deserted and afflicted in spirit hath Jehovah called thee, and a woman of youth* (Isa. liv. 6, 7). *Jehovah will create a new thing in the earth, a woman shall compass a man* (Jer. xxxi. 21, 22). By the woman encompassed with the sun, whom the dragon persecuted (Apoc. xii.) the New Church, which is the New Jerusalem, is signified. By women are signified affections for truth, from which the church is a church, in very

many places, as in these: *Ye drive out the women of My people from the house of their delights* (Mic. ii. 9). *The families of the houses shall mourn apart, and the women apart* (Zech. xii. 11–13). *Stand up, ye careless women; hear My speech* (Isa. xxxii. 9). *Wherefore ye do evil to cut off from you man and woman* (Jer. xliv. 7). *I will disperse man and woman* (Jer. li. 22). By man and woman, here and elsewhere, in the spiritual sense, the understanding of truth and affection for truth are signified.

435. *And their teeth were as those of lions*, signifies that the sensual things which are the ultimates of the life of the natural man, appeared to them to have power over all things. The teeth signify the ultimates of the natural life of man, which are called things sensual, spoken of above (n. 424). There are two kinds of sensual things, one which is of the will, and another which is of the understanding. The sensual things of the will are signified by the hair of women, treated of just above (n. 434); and the sensual things of the understanding are signified by the teeth. These sensual things or, what is the same, sensual men who are in falsities from confirmation, appear to themselves to be in such power over all things that they cannot be conquered; therefore the teeth of the locusts, by which such sensual things are signified, were like those of lions. By the lion is signified power (n. 241). That teeth signify the ultimates of the life of man, which are called sensual, which when they are separated from the interiors of the mind are in mere falsities, and offer violence to truths, and destroy them, may be evident from the following passages: *My soul, I lie in the midst of lions, their teeth are spears and darts* (Ps. lvii. 4). *O God, break the teeth in their mouths, break out the great teeth of the young lions* (Ps. lviii. 6). *A strong nation hath come up upon My land, its teeth are the teeth of a lion, and it hath the great teeth of a lion* (Joel i. 6). *Jehovah, Thou breakest the teeth of the ungodly* (Ps. iii. 7). *A beast came up out of the sea,*

terrible, and dreadful, and strong exceedingly, which had great iron teeth; it devoured and crushed (Dan. vii. 7). *Blessed be Jehovah, who hath not delivered us a prey to their teeth* (Ps. cxxiv. 6). Since sensual men do not see any truth in its light, but argue and wrangle about every thing as to whether it is so, and these altercations in the hells are heard out of them as gnashings of teeth, which in themselves are the collisions of falsity and truth, it is manifest what is signified by the gnashing of teeth (Matt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28): and in a measure what by gnashing with the teeth (Job xvi. 9; Ps. xxxv. 16; xxxvii. 12; cxii. 10; Mic. iii. 5; Lam. ii. 16).

436. *And they had breastplates as breastplates of iron,* signifies the argumentations from fallacies by which they fight and prevail, which appeared to them so strong that they could not be refuted. By breastplates are signified protections, because they protect the breast; here the protections of falsities, which are effected by argumentations from fallacies, by which a false principle is defended. For from a false principle nothing but falsities can flow forth. If truths are brought forward, they are not looked at except outwardly and superficially, and thus also sensually, and so are falsified, and become fallacies with them. Breastplates signify such things, because wars in the Word signify spiritual wars; and hence the arms of war signify the various things which are of this war; as in Jeremiah: *Harness the horses, and mount, ye horsemen, and stand ye in helmets, polish the lances, put on the coat-of-mail* (xlvi. 4). In Isaiah: *He put on justice as a coat-of-mail, and the helmet of salvation upon his head* (lix. 17). In David: *Under His wings shalt thou trust, His truth thy shield and buckler* (Ps. xci. 4). Besides other places, as Ezek. xxiii. 24; xxxviii. 4; xxxix. 9; Nah. ii. 4; Ps. v. 12; xxxv. 2, 3. The breastplates being as of iron signifies that the argumentations appeared to them so strong, that they could

not be refuted, for iron, from its hardness, signifies strength.

437. *And the voice of their wings was as the voice of the chariots of many horses running to war*, signifies their reasonings as from truths of doctrine, from the Word fully understood, for which they must ardently fight. The voice of wings signifies reasonings, because to fly signifies to perceive and to instruct (n. 245, 415): a chariot signifies doctrines, spoken of hereafter: horses signify the understanding of the Word (n. 298); and many horses full understanding: that to run to war signifies ardor for fighting, is manifest. That a chariot signifies doctrine is evident from these passages: *The chariots of God are two myriads, thousands of peaceful ones; the Lord is in them* (Ps. lxviii. 19). *Jehovah maketh the clouds His chariots, He goeth upon wings of the wind* (Ps. civ. 3). *Jehovah, Thou ridest upon Thy horses, Thy chariots are salvation* (Hab. iii. 8). *Behold, Jehovah shall come in fire, and His chariot as a storm* (Isa. lxvi. 15). *Ye shall be satisfied upon My table with horses and with chariots; so will I set My glory among the nations* (Ezek. xxxix. 20). *I will cut off the horse from Ephraim, and the chariot from Jerusalem* (Zech. ix. 10). *I will overturn the throne of kingdoms, I will overturn the chariot, and them that ride in it* (Hag. ii. 22). *Set a watchman, who may look; and announce: he saw therefore a chariot, a pair of horsemen, a camel-chariot, and the chariot of a man; and he said, Babylon hath fallen, hath fallen* (Isa. xxi. 6–9). Since Elijah and Elisha represented the Lord as to the Word, and hence signified doctrine from the Word, as all the prophets did (n. 8), they were therefore called the chariot of Israel and the horsemen thereof; and Elijah was therefore seen to be taken away into heaven in a chariot of fire; and around Elisha chariots and horses of fire were seen by his servant (2 Kings ii. 11, 12; vi. 17; xiii. 14). Beside other places, where chariot is mentioned; as in Isa. xxxi. 1; xxxvii. 24; lxvi. 10;

Jer. xvii. 25; xxii. 4; xlvi. 2, 3, 8, 9; l. 37, 38; li. 20, 21; Ezek. xxvi. 7, 8, 10, 11; Dan. xi. 40; Nah. iii. 1–3; Joel ii. 1–5.

438. *And they had tails like unto scorpions*, signifies the truths of the Word falsified, by which they induce stupor. By the tail is signified the ultimate of the head, because the head is continued through the spine of the back into the tail; therefore the head and the tail make one as first and last. When, therefore, faith alone justifying and saving is signified by the head, by the tail are signified all the confirmations of it in the aggregate, which are from the Word, and thus the truths of the Word falsified. Every one who takes a principle of religion from his own intelligence, and puts it for the head, takes confirming things from the Word, and puts these for the tail. He thus induces stupor upon others, and so hurts them. Therefore it is said, that they had tails like unto scorpions, and directly, that there were stings in their tails, and their power was to hurt men: for by the scorpion is signified persuasive power inducing stupor upon the understanding (n. 425). As to the tail being the continuation of the brain through the spine of the back to its ultimate, ask an anatomist, and he will tell you; or look at a dog or other wild beast which has a tail, and coax and caress him, and you will see the crest of the back smooth down, and the tail move correspondingly; and on the contrary, that the crest will rise up, if you irritate him. The primary thing of the understanding, which is taken as a principle, is also signified by the head, and the ultimate by the tail, in these passages: *He shall cut off from Israel the head and the tail; the old and the honored is the head, but the prophet, a teacher of lies, is the tail* (Isa. ix. 13, 14). *There shall be no work for Egypt which may make head and tail* (Isa. xix. 15). By the seven heads of the dragon, and by the tail, with which he drew down a third part of the stars of heaven, and cast them unto the earth (Apoc. xii. 4), as also by the tails like unto serpents, having heads, with which they do hurt

(vers. 19 of this chapter), nothing else is signified. Since the ultimate is signified by the tail, and the ultimate is the aggregate of all, Jehovah therefore said to Moses, *Take hold of the tail of the serpent, and he took hold, and it became a rod* (Exod. iv. 3, 4). And it was therefore commanded that they should remove the entire tail next the spine of the back, and should sacrifice it with the fat which is upon the inwards, the kidneys, and the intestines, and the liver (Lev. iii. 9–11; viii. 25; ix. 19; Exod. xxix. 22). That the ultimate is the containant and aggregate of all prior things, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 38, 65); and in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 209–216, 217–222).

439. *And there were stings in their tails, and their power was to hurt men five months*, signifies subtle falsifications of the Word by which for a short time they darken and fascinate the understanding, and thus deceive and captivate. By the stings in their tails are signified subtle falsifications of the Word; by the stings subtlety, and by the tails the truths of the Word falsified (n. 438): by the power of hurting is signified that they can bring on stupor by those falsifications, that is, darken and fascinate the understanding, and so deceive and captivate; for the tails were similar to scorpions, and such things are signified by scorpions (n. 425): by the five months is signified for a short time, as above (n. 427). This takes place when they bring forth things from the Word and apply them; for the Word is written by correspondences, and correspondences are in part appearances of truth; and these contain genuine truths within themselves. If the genuine truths are not known in the church, many things can be produced from the Word which appear at first as agreeing with heresy: but when genuine truths are known in the church, the appearances of truth are then laid bare, and the genuine truths come into view. But before this is done, a

heretic can, by various things from the Word, veil over and fascinate the understanding, and so deceive and captivate. That this is done by those who assert that sins are remitted to man, which is to be justified, by the act of faith, of which no one knows any thing, and this in a moment, and at the last hour of death if not before, — this may be illustrated by examples, but not properly here. By stings falsities from evil doing hurt are signified also in Amos: *Behold, the days shall come upon you in which they shall take you away with stings* (iv. 2); and in Moses: that they should extirpate the inhabitants of the land, lest they should be *thorns in their eyes, and stings in their sides* (Num. xxxiii. 55). Thorns, briers, brambles, and thistles also signify the falsities of evil from their stings.

440. *And they had a king over them, the angel of the abyss, whose name in Hebrew is Abaddon, and in Greek he hath the name Apollyon*, signifies that they are in the satanic hell who are in falsities from lusts, and who have destroyed the church by the total falsification of the Word. By the king, the angel of the abyss, is not signified any angel as king there, but the falsity reigning there: for by a king in the genuine sense he who is in truths from affection for good is signified, and abstractly that truth itself (n. 20); and hence, in the opposite sense, he who is in falsities from the lust of evil is signified by a king, and abstractly that falsity itself. By the abyss is signified the satanic hell, where those are (n. 387, 421). By a name the quality of a state is signified (n. 81, 122, 165). Abaddon in the Hebrew language is he that destroys or a destroyer, and Apollyon in the Greek language is the same; and this is falsity in outmost things, which by the total falsification of the Word had destroyed the church. Destruction is signified by Abaddon in the Hebrew text, in these places: *Thy truth in destruction* (Ps. lxxxviii. 11). *Hell is naked before him, and there is no covering to destruction* (Job. xxvi. 6). *Shall the fire devour even to destruction?* (Job xxxi. 12). *De-*

struction and death say (Job xxviiii. 22). In other places hell and the devil are called *destruction* and *destroyer* (Isa. liv. 16; Ezek. v. 16; ix. 1; Ex. xii. 13), but by another word.

441. *One woe is past; behold, there come two woes more hereafter*, signifies further lamentations over the devastation of the church. That woe signifies lamentation over calamity, unhappiness, and damnation, may be seen n. 416: here, therefore, by the two woes hereafter further lamentations over the state of the church are signified.

442. *And the sixth angel sounded*, signifies the exploration and manifestation of the state of the life with those in the church of the Reformed who are not so wise, and still place the all of religion in faith, and think of that alone, and of nothing beyond that and the customary worship, and thus live as they list. That these are treated of quite to the end of the chapter, will be manifest from the explanation of what follows. That to sound signifies to explore and manifest the state of the church and thence of the life with those whose religion is faith alone, see above (n. 397). These who are now treated of are altogether distinct from those who have been treated of thus far in this chapter, and whose falsities of faith were seen in the forms of locusts. They are distinct in this, that they who have been treated of apply themselves closely to the study of exploring the arcana of justification by faith, and also of teaching the signs of it, as also the evidences of it, which, with them, are the goods of moral and civil life; admitting that the precepts of the Word are in themselves indeed Divine, but that with man, because they proceed from his will, they become natural things which have no conjunction with the spiritual things of faith: and because they confirm these by the rational things in which they are skilled from erudition, they dwell in the southern quarter in the abyss, according to the description above (n. 421). But they who are treated of in what now follows to the end of the chapter do not study those arcana, but only

make bare faith the all of religion, and think of nothing beyond that and the stated worship, and so live as they list. These it has also been given me to see, and to speak with them. They live in the northern quarter in huts of rushes and reeds plastered over with lime, in which the ground is the floor. These huts are scattered about. The more ingenious, who know from natural light how to establish that faith by reasonings, and to prove that it has nothing in common with the life, dwell more in front, the more simple behind these, and the more stupid towards the west of that quarter. The multitude of them is so great that it cannot be believed. They are taught by angelic spirits; but they who do not receive the truths of faith, and live according to them, are sent down into the hell which is under them, and imprisoned.

443. *And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet,* signifies a command from the Lord out of the spiritual heaven to those who should explore and manifest. By the voice the Divine command is signified: by the golden altar, or the altar upon which incense offerings were made, the spiritual heaven is signified (n. 277, 392): by the four horns of that altar its power is signified (n. 270); here the power of loosing the four angels bound at the river Euphrates, as it follows: by the sixth angel who had the trumpet is signified those upon whom the office of exploring and manifesting those things was enjoined (n. 442).

444. *Loose the four angels that are bound at the great river Euphrates,* signifies that external bonds should be taken away from them, that the interiors of their minds might appear. That this is signified by these words no one can know, and scarce suspect, unless he knows what is meant by the great river Euphrates, and what by the four angels bound there. By the river Euphrates in the Word those interiors of the human mind which are called

rational are signified; which, with those who are in truths from good, are full of wisdom, but with those that are in falsities from evil, are full of insanity. These things are signified in the Word by the river Euphrates, because that river separated the land of Canaan from Assyria; and by the land of Canaan the church was signified, and by Assyria its rational; and hence by the bounding river those interiors of the mind which are called rational are signified in both senses. For there are three things which make the man of the church, the spiritual, the rational or intellectual, and the natural, which is also the faculty of knowing. The spiritual of the church was signified by the land of Canaan and by the rivers in it; the rational or intellectual of the church, by Ashur or Assyria, and by its river the Euphrates; and the natural of the church, which also is the faculty of knowing, by Egypt and its river the Nile: but on these subjects see more below (n. 503). By the four angels bound at the river Euphrates are signified those interiors with the men of the church, which are said to be bound because they are not manifested. For they are infernal spirits which are meant by these four angels, because it is said of them that they were prepared to kill a third part of men, as soon follows (n. 446): and the interiors of men make one with spirits, either infernal or heavenly; since they dwell together. By loosing them is signified to take away external bonds, that the interiors of their minds may appear. These are what is signified by those words. That by the Euphrates are signified the interiors of the mind of man bordering upon the spiritual things of the church in him, may be evident from the passages in the Word where Ashur or Assyria is named: but the Euphrates occurs in the opposite sense, in which it signifies the interiors full of falsities and thence of insanities, in these passages: *Behold, God bringeth up over them the waters of the river strong and many; the king of Ashur, he shall pass through Judah; he shall overflow and go*

over (Isa. viii. 7, 8). *What hast thou to do with the way of Egypt, to drink the waters of the Sihor? and what hast thou to do with the way of Assyria, to drink the waters of the river?* (Jer. ii. 18). *Jehovah shall curse the tongue of the sea of Egypt, and shall shake His hand over the river Euphrates* (Isa. xi. 15.) *The sixth angel poured out his vial upon the river Euphrates, whose water was dried up* (Apoc. xvi. 12). It was commanded the prophet that he should put a girdle upon his loins, and should afterwards hide it in a hole of a rock by the Euphrates; and when after a short time he took it again, behold, it was rotten, nor was it good for any thing (Jer. xiii. 1–7, 11). And it was also commanded him that after he should finish reading the book, he should throw it into the midst of the Euphrates, and say, Thus shall Babylon sink, and shall not rise again (Jer. li. 63, 64). By these things the interiors of the state of the church with the children of Israel were represented. That the river of Egypt, the Nile, and the river of Assyria, the Euphrates, were the boundaries of the land of Canaan, is manifest from this: *Jehovah made a covenant with Abraham, Unto thy seed will I give this land, from the river of Egypt even to the great river Euphrates* (Gen. xv. 18). That the Euphrates was a boundary, see Exod. xxiii. 31; Deut i. 7, 8; xi. 24; Josh. i. 4; Mic. vii. 12.

445. *And the four angels were loosed*, signifies that when the external bonds were taken away, the interiors of their minds appeared. This follows from what is said above.

446. *Prepared for an hour and a day and a month and a year, to kill a third part of men*, signifies that they were in the perpetual effort to take away from the men of the church spiritual light and life. By prepared is signified that they were in the effort: by an hour, a day, a month, and a year, is signified continually and perpetually, the same as by all time: by to kill is signified to take away

spiritual light and life from the men of the church (n. 325): and by a third part of men all are signified (n. 400).

447. *And the number of the armies of the horsemen was two myriads of myriads*, signifies the reasonings concerning faith alone, with which the interiors of their minds were crammed, from mere falsities of evil in abundance. By an army goods and truths are signified, and in the opposite sense, evils and falsities; here the falsities of evil described in what follows: by horsemen are signified reasonings concerning faith alone, because the understanding of the Word is signified by a horse (n. 298), and also the understanding of the Word destroyed (n. 305, 312, 320): hence by horsemen are signified reasonings from the understanding of the Word destroyed; here concerning faith alone, because those who are in it are treated of. By two myriads of myriads are not meant so many in number, but great abundance. There are said to be two, because two is predicated of good, and in the opposite sense of evil (n. 322); and myriads are predicated of truths, and in the opposite sense of falsities (n. 287). It may be seen from this, that by the number of the armies of the horsemen, two myriads of myriads, are signified the reasonings concerning faith alone, of which the interiors of their minds were full from mere falsities of evil in abundance. That the goods and truths of heaven and the church are signified in the Word by armies, and in the opposite sense evils and falsities, may be evident from the passages where the sun, moon, and stars are called armies or hosts; and by the sun the good of love is signified, by the moon the truth of faith, and by the stars the knowledges of good and truth; and the contrary in the opposite sense (n. 51, 53, 332, 413). The former and the latter are called armies or hosts in these passages: *Praise Jehovah, all His hosts; praise Him, sun and moon; praise Him, all the stars* (Ps. cxlviii. 2, 3). *My hands have spread out the heavens, and I have commanded all their host* (Isa. xlv. 12). *By the Word of Jehovah*

were the heavens made, and all the host of them by the breath of His mouth (Ps. xxxiii. 6). *The heavens and the earth were finished, and all the host of them* (Gen. ii. 1). *The horn of the he-goat grew even to the host of the heavens; and it cast down unto the earth from the host and from the stars; yea, it raised itself up even to the prince of the host: and the host was delivered to it on account of the continual sacrifice for transgression, because he cast down the truth to the earth: the holy one said, How long is the holy place and the host given to be trodden down?* (Dan. viii. 10–14). *Jehovah uttered His voice before His army* (Joel ii. 11). *Upon the roofs of the houses they have offered incense to all the host of the heavens* (Jer. xix. 13). *Lest thou shouldst bow thyself down and serve the sun, the moon, the stars, and all the host of the heavens* (Deut. iv. 19; xvii. 3; Jer. viii. 2): so too in Isa. xiii. 4; xxxiv. 4; xl. 26; Jer. xxxiii. 22; Apoc. xix. 14. Since the goods and truths of heaven and the church are signified by the hosts or armies of the heavens, the Lord is therefore called Jehovah Zebaoth, that is, Jehovah of armies or hosts; and on this account the ministry of the Levites was called a military service (Num. iv. 3, 23, 30, 39): and it is said in David, *Bless Jehovah, all His hosts, His ministers that do His will* (Ps. ciii. 21). The evils and falsities in the church are signified by the army of the nations (Isa. xxxiv. 2); by the army of the king of the north with which he came against the king of the south (Dan. xi. 13, 15, 20). The king of the north is the falsity of evil in the church, and the king of the south is the truth of good therein. It is said by the Lord, *When ye shall see Jerusalem encompassed with armies, know that its devastation is near* (Luke xxi. 20). By Jerusalem the church is here signified, and by armies the evils and falsities which were vastating it. The consummation of the age is there treated of, which is the last time of the church. Evils and falsities are signified by armies in Joel: *I will recompense to you the years which the locust hath*

consumed, the canker-worm, the caterpillar, and the palmer-worm, My great army, which I have sent among you (Joel ii. 25). That by the locust and the other insects falsity in outmost things is signified, may be seen above (n. 424).

448. *And I heard the number of them,* signifies their quality perceived, that it was as follows. By hearing is signified to perceive: by number the quality of a thing or of a state is signified (n. 10, 348, 364). It is the quality of their state as now follows, because it is described in the following paragraphs; on which account it is said, *and thus I saw.*

449. *And thus I saw the horses in the vision and them that sat upon them,* signifies that it was then disclosed that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane from them. By seeing is signified to disclose their quality: by the horses the reasonings of the interiors of their minds concerning faith alone are signified, here that they were imaginary and visionary, because it is said that he saw them in vision: by them that sat upon horses those who are intelligent from the Word understood are signified; here they that are insane from imaginary and visionary things, which are contrary to the Word. As the interiors of their minds appeared under such forms as those by which the imaginary and visionary things relating to faith alone are signified, a few things will be related concerning them, which I have heard from their own lips; which are these: "Was not faith alone, after man's so grievous fall, made the one only means of salvation? Without that means, how can we appear before God? Is not that the only means? Are we not born in sins? Is not our nature altogether corrupted by Adam's transgression? Is there any other means of healing than faith alone? What will our works do towards this? Who can do any good work of himself? Who can purify, absolve, justify, and save himself? In every little work

which a man does of himself, do not merit and his own righteousness lie concealed? And if by chance we should do any thing that might be good, could we do all things, and fulfil the law? and further, if any one sins against one thing, he sins against all, because they cohere together. Why did the Lord come into the world, and suffer so grievous a cross, unless that He might take away from us the condemnation and curse of the law, might propitiate God the Father, and might alone become merit and righteousness, which should be imputed to man by faith? On any other ground, what good did His coming do? or to whom did it do any good? Since therefore Christ suffered for us, and fulfilled the law for us, and took away its right of condemnation, can evil then any longer condemn us? and can good save us? Therefore we who have faith are in the full liberty of thinking, willing, speaking, and doing whatever we list, provided we do not incur the loss of reputation, honor, and gain, and do not bring upon us the penalties of the civil law, from which come disgrace and injury." Some, who were wandering more remotely in the north, said that "the good works which are done for the sake of salvation are injurious, pernicious, and cursed." Among these were also some presbyters. These are the things that I heard; but they prated and muttered more, which I did not hear. Besides, they spoke shamelessly with all license, and were lascivious both in words and actions, without the restraint of fear for any misdeed, except by pretence for the sake of the appearance of respectability. Such are the interiors of the mind, and hence the exteriors of the body, of those who make faith alone the all of religion. But all these things which were said by them fall to the ground, if the Lord the Saviour Himself is approached immediately, and believed in, and good is done, for the sake of salvation; and if they are done by man as of himself, with the belief, however, that it is from the Lord: and unless these things are done by a man as of himself,

there is not any faith nor any charity, and thus no religion, and no salvation.

450. *Having breastplates of fire, jacinth, and brimstone,* signifies their argumentations imaginary and visionary from infernal love and their own intelligence, and from the lusts thence. By the breastplates are signified the argumentations with which they fight for faith alone (n. 436): by fire heavenly love is signified, and in the opposite sense, infernal love (n. 452, 465, 494): by jacinth is signified intelligence from spiritual love, and in the opposite sense, intelligence from infernal love, which is one's own intelligence, spoken of below: and by brimstone is signified lust from that love through one's own intelligence (n. 452). It follows from this, that such things are signified by the breastplates of fire, of jacinth, and of brimstone. Their argumentations for faith alone are thus described, because all those that believe themselves to be justified, that is, absolved from sins, by means of faith alone, never think of repentance: and an impenitent man is in nothing but sins; and all sins are derived from and hence partake of infernal love, of one's own intelligence, and of the lusts that are from them: and they who are in them not only act from them, but also speak, and indeed think and will, consequently reason and argue, from them. These are the man, because they are his life; but a man-devil, and his life, which is infernal life. But indeed they who live a moral life only for the sake of themselves and the world, do not know this. The cause is, that their interiors are such, but their exteriors similar to the exteriors of those who live a Christian life. Yet let them know that one, when he dies, comes into his interiors, because he becomes a spirit; and this is his internal man. And the interiors then accommodate the exteriors to themselves, and they become similar. Therefore the moral things of their life in the world then become like the scales of fishes, which are wiped away. It is altogether otherwise with those who

regard the precepts of moral life as Divine, and to civil ones also, because they are of love towards the neighbor. Hyacinth or jacinth signifies intelligence from the affection of spiritual love, because that color partakes of the redness of fire and of the whiteness of light; and love is signified by fire, and intelligence by light. This intelligence is signified by the hyacinthine blue in the coverings and veils of the Tabernacle (Exod. xxvi. 31, 36; xxvii. 16); in Aaron's ephod (Exod. xxviii. 6, 15): by the cloth of hyacinth placed over the ark, the table, the candlestick, and the altar, when they set forth (Num. iv. 6, 7, 9, 11, 12): by the ribbon of hyacinth upon the skirts of their garments (Num. xv. 38, 39): and by hyacinth (Ezek. xxvii. 7, 24). But intelligence from the affection of infernal love is signified by hyacinth in Ezekiel: *Ohola or Samaria committed whoredom, and delighted in her lovers the Assyrians her neighbors, clothed in hyacinth, horsemen riding on horses* (xxiii. 4–6). Thus is described the church which had falsified the truths of the Word by reasonings from their own intelligence. And in Jeremiah: *They are infatuated and grown foolish, their teaching of vanities is a stock; silver spread into plates is brought from Tarshish, the work of the workmen and of the hands of the founder, hyacinth and purple is their clothing, all is the work of the wise* (x. 8, 9). The work of the workmen and of the hands of the founder, and all is the work of the wise, signify here that they are from their own intelligence.

451. *And the heads of the horses were as the heads of lions*, signifies their fantasies concerning faith alone as if it were in power. By the heads the imaginary and visionary things with them concerning faith alone are signified, which are here treated of, and which are called by one word fantasies: by the horses are signified the reasonings of the interiors of their minds, which are such (n. 449): by lions power is signified (n. 241). It is power from fallacies because they are sensual; and the sensual reason from

fallacies, by which they persuade and captivate (n. 424). That their argumentations in favor of faith alone are imaginary and visionary, every one who elevates the mind a little can see. What are faith in act and faith in state, according to their idea, but visionary things? Who of them knows any thing about faith in act? and what avails faith in state, when nothing of good enters from the man into faith in act? What is the remission of sins, and hence instantaneous salvation, but a thing of visionary thought? That it is the flying serpent in the church may be seen in the *Angelic Wisdom concerning the Divine Providence* (n. 340). What is the conceit of immunity, merit, justice, holiness, from imputation, but a visionary thing? (see the *Doctrine of the New Jerusalem concerning the Lord*, n. 18). What is the Divine operation in internals without man's coöperation in externals as from himself? for to separate the internal from the external so that there should not be conjunction, is merely visionary (see below, n. 606). Such a visionary thing is faith separated from charity, for charity in works is the containant and foundation of faith. It is its ground and earth, also its essence and life. In a word, faith from charity is a man; but faith without charity is a spectre: and it is a creature of the imagination, like a bubble of water flying in the air. But perhaps some one is ready to say, "If you remove the understanding from faith, you will not see visionary things." Yet let him know, that he who can remove the understanding from faith, can also obtrude a thousand visionary things upon any religion; as has been done by the Roman Catholics for ages back.

452. *And out of their mouths issued fire and smoke and brimstone*, signifies that in their thoughts and discourses viewed interiorly, there is nothing else, and from them proceeds nothing else, but love of self and of the world which is the selfhood of the will, the pride of self-intelligence which is that of the understanding, and the lusts of

evil and falsity which is the general self-life flowing forth from those two. Out of their mouths means from their thoughts and discourses. By the fire is signified love of self and of the world, which love is the selfhood of man's will (n. 450, 465, 494): by the smoke the pride of one's own intelligence is signified, which is the selfhood of his understanding, going forth from the love of self and of the world, as smoke from a fire (n. 422): and by the brimstone is signified the lust of evil and falsity, which is the general self-life flowing forth from those two. But these things do not appear from their discourses before men in the world, but manifestly before the angels in heaven; therefore it is said that viewed interiorly they are such. Fire signifies infernal love, and brimstone the lusts flowing forth from that love through the pride of one's own intelligence, in the following passages: *I will make it rain fire and brimstone upon him* (Ezek. xxxviii. 22). *Jehovah will rain upon the wicked fire and brimstone* (Ps. xi. 6). *The day of the vengeance of Jehovah; the streams shall be turned into pitch, and the dust of it into brimstone; the smoke of it shall go up forever* (Isa. xxxiv. 8–10). *In the day that Lot went out of Sodom it rained fire and brimstone from heaven: so shall it be in the day when the Son of Man shall be revealed* (Luke xvii. 29, 30; Gen. xix. 24). *He that worshippeth the beast and his image shall be tormented with fire and brimstone* (Apoc. xiv. 9, 10). *The beast, the false prophet, and the devil shall be cast into the lake of fire and brimstone* (Apoc. xix. 20; xx. 10; xxi. 8.) *The breath of Jehovah, like a stream of brimstone, shall kindle the pile* (Isa. xxx. 33). *The whole land is brimstone, salt, and burning; it shall not be sown, it shall not put forth, according to the overthrow of Sodom and Gomorrah* (Deut. xxix. 23). *Brimstone shall be strewn upon the habitation of the wicked* (Job xviii. 15).

453. *By these three was a third part of men killed, by the smoke and by the fire and by the brimstone issuing out of their mouths,* signifies that it is from those things that the men of

the church perish. A third part of men being killed, signifies that the men of the church perish from those three things spoken of just above (n. 452): for by being killed is signified to be killed spiritually, which is to perish as to the soul; and by a third part is signified all who are in those falsities, as often said above. What is signified by the fire, the smoke, and the brimstone, and what by their going forth out of their mouths, may be seen just above (n. 452). It is owing to those falsities that it is not known in the whole Christian world, that the fire which is here treated of is the love of self and of the world, and that that love is the devil; also that the smoke from that fire is the pride of one's own intelligence, and that that pride is Satan; as also that the brimstone kindled from that fire by means of that pride, is lusts of evil and falsity; and that these lusts are the crew of the devil and Satan, of which hell consists: and when these things are not known, it cannot be known what sin is; for sin draws all its enjoyment and pleasantness from those things.

454. *And their power was in their mouth*, signifies that they prevail only by discourse that confirms faith. By power in the mouth is signified power in discourse confirming doctrine: for finish and elegance of discourse, assumed zeal, ingenious confirmation of falsity, especially from the appearances in the Word, authority, the closing of the understanding, and other similar things, do all, and the truth nothing, nor yet the Word. For the truth does not shine before any others but those who are in charity and thence in faith; nor does the Word teach any others.

455. *For their tails were like unto serpents, having heads, and with them do they hurt*, signifies the reason; that they are sensual and inverted, speaking truths with the mouth, but falsifying them from the principle which makes the head of the doctrine of their religion; and so they deceive. Similar things are here signified as above concerning the

locusts (n. 438, 439): but it is there said that they had tails like unto scorpions, but here like unto serpents; because those who are described by the locusts, speak and persuade from the Word, from knowledges, and from erudition; but these only from arguments, which are the appearances of truth, and fallacies: and they that speak from these elegantly and as it were wisely, do indeed deceive, but not to so great a degree. By serpents in the Word are signified the sensual things which are the ultimates of man's life, treated of above (n. 424). The reason is, that all animals signify man's affections; therefore the affections of the angels and spirits also in the spiritual world appear at a distance like animals, and the merely sensual affections like serpents. The reason is, that serpents creep on the ground and lick up the dust: and sensual things are the lowest things of the understanding and will: for they stand forth next to the world, and are nourished from its objects and its enjoyments, which affect only the material senses of the body. Noxious serpents, which are of many kinds, signify the sensual things derived from the evil affections, which make up the interiors of the mind with those who are insane from the falsities of evil; and harmless serpents signify the sensual things derived from the good affections, which make up the interiors of the mind with those who are wise from the truths of good. The sensual things that grow out of the evil affections are signified by serpents in these passages: *They lick the dust like a serpent* (Mic. vii. 17). *Dust shall be the serpent's meat* (Isa. lxv. 25). *He said to the serpent, Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life* (Gen. iii. 14). The sensual is thus described, which, because it communicates with hell, where all are sensual, turns heavenly wisdom into infernal insanity in spiritual things. *Rejoice not, Philistia, for out of the serpent's root shall go forth a basilisk, whose fruit is a flying fiery serpent* (Isa. xiv. 29). *They lay asp's eggs, he that eateth of its eggs dieth, and when one*

presses it out, a viper is hatched (Isa. lix. 5). Because the sons of Israel desired to return into Egypt, they were bitten by serpents (Num. xxi. 4–10). To return into Egypt, signified to become sensual from being spiritual; on which account it is said, *The hirelings of Egypt have turned themselves away, the voice thereof shall go like a serpent* (Jer. xlvi. 21, 22). Because Dan was the farthest of the tribes, and thence signified the ultimate of the church, which is the sensual subject to the interiors, it is therefore said thus of him: *Dan is a serpent upon the way biting the horse's heels, and the rider shall fall backwards* (Gen. xlix. 17). By the horse's heels the ultimates of the understanding, which are sensual, are signified: by biting is signified to adhere to them: by the rider is signified the lack of knowledge from them, by which truths are perverted; for which reason it is said, *the rider shall fall backwards.* Since sensual men are crafty and cunning as foxes, the Lord therefore says, *Be ye prudent as serpents* (Matt. x. 16): for the sensual man speaks and reasons from appearances and fallacies; and if he is strong in the gift of arguing, he knows how to confirm every falsity shrewdly, and also the heresy concerning faith alone, and still is so dull in the power of seeing truth that it is scarcely possible to be duller.

456. *And the rest of the men, who were not killed by these plagues,* signifies those in the church of the Reformed who are not so spiritually dead from visionary reasonings and love of self, pride of their own intelligence, and from the lusts thence, as the former, and still make faith alone the head of their religion. By the rest of the men are meant those who are not such, but still make faith alone the head of their religion: by who were not killed they are signified who are not so spiritually dead: by these plagues are meant love of self, pride of their own intelligence, and lusts of evil and falsity from them; which three things are signified by the fire, the smoke, and the brimstone, spoken of above (n. 452, 453). That the plagues signify such

things will be seen below; but concerning these something shall first be said. These also it has been given me to see, and to speak with them. They dwell in the northern quarter towards the west, where some have huts with roofs, and some without roofs. Their beds are of rushes, their garments of goats' hair. In the light flowing in from heaven there appears in their faces a lividness and also a stupor. The reason is, because they know nothing else from that religion, but that there is a God, that there are three Persons, that Christ suffered the cross for them, and that it is faith alone by which they are saved, and also by worship in the temples, and by prayers at stated times. To the rest of the things which are of religion and its doctrine they give no attention; for the worldly and corporeal things with which their minds are entirely occupied, close their ears to them. There are many of the presbyters among them, whom I have asked what they thought when they read in the Word of works, of love and charity, of fruits, of the precepts of life, of repentance, in a word, of the things to be done. They answered that they read them indeed, and so saw them, but still did not see them, because they held their minds in faith alone, and hence in the idea that all those things are faith; and that they did not think that they are the effects of faith. That such ignorance and stupidity belong to those who have once embraced faith alone, and have made it the all of their religion, can scarcely be believed; although it has been given me to know it by much experience. That by plagues spiritual plagues are signified, by which a man dies in spirit or soul, is manifest from these passages: *Thy wound is incurable, thy plague grievous; I will restore health unto thee, I will heal thee of thy plagues* (Jer. xxx. 12, 14, 17). *Every one that passeth by Babylon shall hiss at all her plagues* (Jer. l. 13). *In one day shall the plagues come upon Babylon, death and lamentation* (Apoc. xviii. 8). *I saw the seven angels that had the seven last plagues, by which the anger of God is to*

be consummated (Apoc. xv. 1). *Woe to the sinful nation, to the people heavy with iniquity; from the sole of the foot even to the head there is no soundness in it, a wound and a scar and a recent plague, not pressed, not bound up, not mollified with oil* (Isa. i. 4, 6). *In the day that Jehovah bound up the fracture of His people, and healed the wound of their plague* (Isa. xxx. 26). Beside other places, as Deut. xxviii. 59; Jer. xlix. 17; Zech. xiv. 12, 15; Luke vii. 21; Apoc. xi. 6; xvi. 21.

457. *Yet repented not of the works of their hands*, signifies that neither did they shun as sins the things of their own, which are evils of every kind. By the works of a man's hands the man's own things, which are evils and the falsities from them, are signified, because the things which proceed from the man are signified in the sum by the hands; for the powers of his mind and hence of his body are determined into the hands, and are there terminated: therefore by the hands power is signified. Hence by the works of a man's hands the things of his own are signified, which are evils and falsities of every kind; his own things in the will are evils, and his own things in the understanding are the falsities from them. It is said of those who are here treated of, that they repented not; because they who make faith alone the all of religion say in themselves, "What is the need of repentance, when sins are remitted and we are saved by faith alone? What do our works do towards this? I know that I was born in sins, and that I am a sinner. If I confess this, and pray that my faults may not be imputed to me, is not repentance then done? What need of more?" And so he does not think any thing about his sins, even till he does not know that they are sins; and therefore he is borne on continually by enjoyment and pleasantness from them, in them, and into them, as a ship with a favorable wind and current is borne upon the rocks, while the helmsman and sailors are asleep. By the works of a man's hands in the Word in its natural sense

are meant graven images, molten images, and idols: but in the spiritual sense evils and falsities of every kind are signified by them, which are the things of man's own; as in these passages: *Provoke Me not to anger by the works of your hands; if ye provoke Me to anger by the works of your hands, to your own hurt: I will recompense them according to their works, and according to the deeds of their hands* (Jer. xxv. 6, 7, 14). *The children of Israel provoked Me to anger by the works of their hands* (Jer. xxxii. 30; xliv. 8). *I will speak judgments against them touching all their wickedness, that they have bowed themselves down to the works of their hands* (Jer. i. 16). *In that day their eyes shall look to the Holy One of Israel, and not to the altars, the work of their hands, and which their fingers have made* (Isa. xvii. 7, 8; xxxi. 7; xxxvii. 19; Jer. x. 9). That the work of a man's hands is his self-life, and the evil and falsity thence, may be manifestly evident from this, that for that reason it was prohibited to build the altar and the temple of hewn stones, and to lift up a tool of iron upon those stones; for by this the work of man's hands was signified. *If thou makest an altar of stones unto Me, thou shalt not build them hewn; because if thou lift up a chisel upon it, thou wilt profane it* (Exod. xx. 25). Joshua built an altar of stones, upon which he did not lift up any iron (Josh. viii. 30, 31). The temple at Jerusalem was built of whole stone, and neither hammer nor axe nor any instruments of iron were heard when it was building (1 Kings vi. 7). All things also which are done by the Lord, are called the works of His hands; which are His own, and in themselves goods and truths; as in these places: *The works of the hands of Jehovah are truth and judgment* (Ps. cxi). *O Jehovah, Thy mercy is for ever; forsake not the works of Thy hands* (Ps. cxxxviii. 8). *Thus said Jehovah, the Holy One of Israel, and His Maker, Ask signs of Me concerning My sons, concerning the work of My hands command ye Me* (Isa. xlv. 11). *Thy people shall all be just, the branch of My planting,*

the work of My hands (Isa. lx. 21). *O Jehovah, thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hands* (Isa. lxiv. 8).

458. *That they should not worship demons*, signifies that thus they are in the evils of their lusts, and make one with their like in hell. By demons the lusts of evil arising from the love of the world are signified. The reason is, that in hell they are called demons who are in those lusts; and men also who are in the same become demons after death. Such men also have conjunction with them; for every man is conjoined with spirits as to his affections, to such a degree that they make one. From which it is manifest, that to worship demons is to sacrifice to those lusts from the love of them. He, therefore, who invokes faith alone as the head of his religion, or as his idol, because he does not search out any evil in himself which he calls a sin, and therefore does not wish to remove it by repentance, remains in it; and because every evil is made up of lusts, and is nothing but a bundle of lusts, it follows that he who does not search out any evil in himself, and shun it as a sin against God, which is done solely by repentance, becomes a demon after death. Nothing but such lusts are signified by demons in the following passages: *They sacrifice to demons, not to God* (Deut. xxxii. 17). *The children of Israel shall no longer sacrifice to demons, after whom they have committed whoredom* (Lev. xvii. 7; Ps. cvi. 37). *The ziim shall meet with the ijim, and the demon of the forest shall come to his companion* (Isa. xxxiv. 14). *The ziim shall sing there, and the ochim shall fill their houses, and the daughters of the owl shall dwell there, and the demons of the forest shall dance there* (Isa. xiii. 21). By the ziim, the ijim, the ochim, and the daughters of the owl, various lusts are signified. The demons of the forest are lusts such as those of the priapi and satyrs. *Babylon has become the habitation of demons, and the hold of every unclean spirit* (Apoc. xviii. 2). The demons which the Lord cast

out were such lusts when they lived in the world, concerning whom Matt. viii. 16, 28; ix. 32, 33; x. 8; xii. 22; xv. 22; Mark i. 32–34; Luke iv. 33–38, 41; viii. 2, 26–40; ix. 1, 37–50; xiii. 32.

459. *And idols of gold and silver and brass and stone and wood*, signifies that thus they are in worship from mere falsities. By idols in the Word are signified falsities of worship, and hence by adoring them worship from falsities is signified; and by adoring idols of gold, and silver, and brass, and stone, and wood, is signified worship from falsities of every kind; and, taking them together, worship from mere falsities. Even the materials, forms, and garments of the idols among the ancients represented the falsities of religion from which the worship of them was performed. Idols of gold signified falsities concerning Divine things, idols of silver falsities concerning spiritual things, idols of brass falsities concerning charity, idols of stone falsities concerning faith, and idols of wood falsities concerning good works. All these falsities are in those who do not repent, that is, shun evils as sins against God. These things are signified in the spiritual sense by the idols which were graven and molten images, in the following passages: *Every man has become foolish by knowledge, every founder is affected with shame by his graven image, because his molten image is a lie, neither is there breath in them; they are vanity, a work of errors; in the time of their visitation they shall perish* (Jer. x. 14, 15; li. 17, 18). *The graven images are the work of the hands of the workmen; they speak not; they are infatuated and grow foolish together; the wood is a teaching of vanities; they all are the work of the wise* (Jer. x. 3–5, 8–10). *What profiteth* the *graven image, that the maker and teacher of lies has graven it; that the maker of a lie hath trusted in it; there is no breath in the midst of it* (Hab. ii. 18–20). *In that day a man shall cast his idols of silver and his idols of gold, which they made for themselves to bow themselves*

down to, to the moles and to the bats (Isa. ii. 18, 20). *They have made themselves a molten image of their silver, idols according to their own understanding, the whole of the work of the artificers* (Hos. xiii. 2). *I will sprinkle clean waters upon you, that ye may be cleansed from all your uncleannesses, and from all your idols* (Ezek. xxxvi. 25). Clean waters are truths; the idols are the falsities of worship. *Ye shall pronounce unclean the covering of thy graven images of silver and the veil of thy molten image of gold; thou shall cast it away as a menstruous cloth, thou shalt call it dung* (Isa. xxx. 22). Nor is anything but the falsities of religion and thence of worship signified by the gods of gold, of silver, of brass, of iron, of wood, and of stone, which Belshazzar, king of Babylon, worshipped, when he drank wine with his lords, wives, and concubines out of the vessels of gold and silver of the Temple of Jerusalem; for which the king was slain (Dan. v. 1–5, etc.): beside many other places, as Isa. x. 10; 11; xxi. 9; xxxi. 7; xl. 19, 20; xli. 29; xlii. 17; xlviii. 5; Jer. viii. 19; l. 38, 39; Ezek. vi. 4, 5; xiv. 3–6; Mic. i. 7; v. 13; Ps. cxv. 4, 5; cxxxv. 15, 16; Lev. xxvi. 30. By idols are properly signified falsities of worship from one's own intelligence. How a man fashions them, and afterwards accommodates them, so as to appear as truths, is fully described in Isaiah xliv. 9–20.

460. *Which neither can see, nor hear, nor walk*, signifies in which there is nothing of spiritual and truly rational life. These things are said because idolaters believe that their idols see and hear; for they regard them as gods. But still this is not the meaning of those words; but that in falsities of worship there is nothing of spiritual nor truly rational life: for by seeing and hearing is signified to understand and to perceive (n. 7, 25, 87); and by walking is signified to live (n. 167): hence by the three, spiritual and truly rational life is signified. These things are signified because by idols falsities of worship are signified, and in these there is nothing of spiritual and rational life. That

idols do not see, hear, and walk, is too manifest to be mentioned here, unless there is something within which is signified. Similar things are also said of idols elsewhere in the Word, as in these places: *They know not, nor understand, and their eyes do not see, their hearts do not know; they have no knowledge nor intelligence* (Isa. xliv. 18, 19). *They do not speak nor walk* (Jer. x. 3–10). *They have mouths but they speak not; and they have eyes, but see not* (Ps. cxv. 5; cxxxv. 15, 16): by which similar things are signified, because falsities of worship are signified by idols; and in falsities of worship there is nothing of life, which is life.

461. *And repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts*, signifies that the heresy of faith alone induces in the hearts stupidity, tergiversation, and hardness, so that they do not think anything of the precepts of the Decalogue, nor indeed of any sin that it is to be shunned because it is with the devil and against God. What murders, whoredoms, and thefts signify in every sense, may be seen in the *Doctrine of life for the New Jerusalem from the Precepts of the Decalogue*, where it is shown; therefore there is no need of explaining them here. But what enchantments signify will be told in the following paragraph. Faith alone induces stupidity, tergiversation, and hardness in the hearts of them that are in the churches of the Reformed, because goodness of life is not religion where faith alone prevails; and if goodness of life is not religion, then the second table of the Decalogue, which is a table of repentance, is like a smoothed tablet, on which nothing is written. That the second table of the Decalogue is a table of repentance, is manifest; since it is not said in it that good works are to be done, but that evil works are not to be done; as, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely, Thou shalt not covet the things that are thy neighbor's; and if these are not of

one's religion, this comes to pass, *And they repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts.* That good of life is not religion where faith alone prevails, will be clearly seen in what follows.

462. As it is not known at this day what is meant by enchantments, it will be briefly told. Enchantments are mentioned just above in place of the eighth precept of the Decalogue, Thou shalt not testify falsely; for the remaining three evils, which are murders, whoredoms, and thefts, are there named. By testifying falsely is signified in the natural sense to act as false witness, to lie, and defame; and in the spiritual sense, to confirm and persuade that falsity is truth and that evil is good: from which it is manifest, that by enchanting is signified to persuade to falsity, and so to destroy truth. Enchantments were in use among the ancients, and were effected in three ways. First: They kept the hearing of another, and thus his mind, continually in their words and sayings, not relaxing any thing from them; and at the same time breathing and inspiring thought conjoined with affection through the breath in the sound of the speech, in consequence of which the hearer could not think any thing of himself; and thus the falsifiers infused their falsities by force. Secondly: They infused a persuasion; which was done by keeping the mind away from every thing contrary, and holding it intent in the sole idea of the things said by them: hence the spiritual sphere of their mind dispelled the spiritual sphere of the other's mind, and suffocated it. This was the spiritual witchcraft which the magi of old used; and it was called the binding and tying of the understanding. This kind of enchantment was of the spirit or thought alone, but the former was also of the mouth or the speech. Thirdly: The hearer kept his mind so fixedly on his own belief, as almost to stop his ears against hearing any thing from the speaker; which was done by keeping in the breath of the

mouth, and sometimes by a tacit mumbling, and so by continual denial of the sentiments of his adversary. This kind of enchantment was that of those who heard others, but the two former were used by those who spoke to others. These three kinds of enchantment were among the ancients, and are still with infernal spirits; but with men in the world there is only the third kind, remaining with those who have confirmed in themselves the falsities of religion from pride in their own intelligence: for when these hear things contrary, they admit them no nearer into their thought than to contact, and then emit from the interior bosom of their mind a fire as it were which consumes them; of which the other knows nothing, except by the indications from the face and the tone in the answer, if the enchanter does not keep down that fire, that is, the anger of his pride, by simulation. This kind of enchantment, at the present day, causes truths not to be received, and with many, not to be understood. That in ancient times there were many magic arts, and among them enchantments, is manifest in Moses: *When thou shalt come into the land, thou shalt not learn to do after the abominations of those nations; there shall not be found in thee one that passeth his son or his daughter through the fire; a diviner by divinations, a magician and a soothsayer, and a sorcerer, an enchanter of enchantment, and one that interrogateth a python, and an augurer, and one that inquireth of the dead; for all these are an abomination to Jehovah* (Deut. xviii. 9–11). The persuasion of falsity, and thus the destruction of truth, are signified by enchantments in these passages: *Thy wisdom and thy knowledge hath seduced thee; therefore shall evil come upon thee: persist in thine enchantments, and in the multitude of thy divinations* (Isa. xlviii. 10–12). *All nations were seduced by the enchantment of Babylon* (Apoc. xviii. 23). *Without shall stand dogs, enchanters, whoremongers, murderers* (Apoc. xxii. 15). *Jehoram said to Jehu, Is it peace? he said, What peace to the whoredoms*

of thy mother Jezebel, and her many enchantments (2 Kings ix. 22). By her whoredoms are signified falsifications (n. 134), and by her enchantments the destructions of truth by persuasions of falsity. That enchantment, on the other hand, signifies the rejection of falsity by truths, which was also done by tacitly thinking and muttering charms from a zeal for truth against falsity, is manifest from these passages: *Jehovah will remove out of Zion the mighty, the man of war, the counsellor, the learned in muttering charms, the skilful in enchantment* (Isa. iii. 1–3). *Their poison is as the poison of the deaf asp; that stoppeth her ear that she may not hear the voice of the charmers, of the wise enchanter of enchantments* (Ps. lviii. 4, 5). *Behold, I send against you basilisk serpents, against which there is no enchantment* (Jer. viii. 17). *In distress they sought Thee, they cried out in murmuring speech* (Isa. xxvi. 16.)

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463. To this I will add this Relation. I looked forth to the sea-coast in the spiritual world, and saw there a magnificent dock. I drew near, and looked at it; and, behold, there were vessels there large and small, and merchandise in them of every kind; and upon the decks were boys and girls distributing it to those that wished. And they said, We are waiting to see our beautiful tortoises, which now and then come up to us out of the sea. And, behold, I saw tortoises great and small, upon whose shells and scales young tortoises were sitting, which were looking at the islands around. The father tortoises had two heads, the one large, covered over with a shell similar to the shell of their body, whence they had a reddish glow; and the other small, such as tortoises have, which they were wont to draw back into the front parts of the body, and also to insert in an unobserved manner in the larger head. But I kept my eyes on the great reddish head; and I saw that it

had a face like a man's, and spoke with the boys and girls upon the decks, and licked their hands. And the boys and girls then stroked them, and gave them eatables and dainties, and also costly things, as pure silk for garments, thyine wood for tablets, purple for decorations, and scarlet for paints. Seeing these things, I desired to know what they represented; as I knew that all the things that appear in the world of spirits are correspondences, and represent something spiritual coming down from heaven. And they then spoke with me out of heaven, and said, "You know yourself what the dock represents, also what the ships, and the boys and girls upon the decks; but you do not know what the tortoises represent."

And they said, "The tortoises represent those of the clergy there, who altogether separate faith from charity and its good works, affirming in themselves that there is plainly no conjunction between them; but that the Holy Spirit, through faith in God the Father for the sake of the Son's merit, enters into a man, and purifies his interiors even to his own will, out of which they make an oval plane as it were; and that when the operation of the Holy Spirit approaches this plane, it bends itself around it on the left side, and by no means touches it; and thus that the inner or higher part of a man's constitution is for God, and that the outer or lower is for man; and that so nothing that the man does, neither good nor evil, appears before God: not the good, because this is merit-seeking; and not the evil, because this is evil: since, if either appeared before God, the man would perish; and since it is so, that man is permitted to will, think, speak and do whatever he pleases, provided he is careful before the world.

I asked whether they also assert that it is permitted to think of God, that He is not omnipresent and omniscient? They said from heaven, that "this also is permitted them; because God, in him who has once been purified and so justified, does not look at any thing of his thought and will; and that

he still retains in the inner bosom or higher region of the mind or constitution the faith which he had received in its first operation; and that that operation may sometimes return, when the man does not know it. These are the things which the small head represents, which they draw into the fore parts of the body, and conceal, and also insert in the great head, when they speak with the laity; for they do not speak with them from the small head, but the large one, which appears in front as furnished with a human face. And they speak with them from the Word concerning love, charity, good works, the precepts of the Decalogue, repentance; and they quote from the Word almost all the things that are there on these subjects. But they then insert the small head into the large one, from which they understand inwardly in themselves, that all those things are not to be done for the sake of God, of heaven, and of salvation; but only for public and private good. But as they speak concerning these things from the Word, especially concerning the Gospel, the operation of the Holy Spirit, and salvation, agreeably and elegantly, they therefore appear before their hearers as handsome men, and as wise above all others in the whole world: for which reason also you saw that costly and precious things were given to them by the boys and girls that sat upon the decks of the vessels. It is these, therefore, whom you saw represented as tortoises. In your world they are little distinguished from others, — only by this, that they believe themselves to be wiser than all, and laugh at others, especially at their companions who they say are not wise, as those whom they despise. They carry a kind of small mark with them on their garments, by which they are known to one another."

He that spake with me said, "I shall not tell you what they think concerning other matters of faith; as election, free agency, baptism, the Holy Supper: which are such things as they do not divulge, but we in heaven know. But because they are such in the world, and after death it

is not permitted any one to speak otherwise than he thinks, therefore because they cannot then do otherwise than speak from the insanity of their thoughts, they are reputed as insane, and are cast out of the societies, and are at length let down into the pit of the abyss, and become corporeal spirits, and appear like mummies: for a callousness is induced over the interiors of their minds, because in the world also they had interposed a barrier. There is an infernal society of them on the confines next the society from the Machiavellians, and they sometimes enter from the one into the other, and call themselves companions; but they go away because there is a contrariety, on this account, that there was with them some religion concerning faith in act, but none among the Machiavellians."

After I saw them cast out of the societies, and gathered together to be cast down, there was seen a vessel in the air flying with seven sails, and therein officers and sailors clothed in a purple dress, having magnificent laurels upon their hats, crying, "Lo, we are in heaven; we are the purple-robed doctors, and crowned above all, because we are the chief of the wise from all the clergy in Europe." I wondered what this was; and it was told me that they were images of the pride, and the ideals which are called fantasies, from those who were before seen as tortoises, and now as the insane ones cast out of the societies, and gathered together into one, and standing together in one place. And I then desired to speak with them; and I came to the place where they were standing, and saluted them, and said, "Are you they who have separated men's internals from their externals, and the operation of the Holy Spirit as in faith from its co-operation with man outside of faith, and so have separated God from man? Have you not thus removed not only charity itself and its works, from faith, like many other doctors of the clergy, but also faith itself as to its manifestation before God, from man? But, I pray, Do you wish that I should speak with you on this

matter from reason, or from the Sacred Scripture?" They said, "Speak first from reason."

And I spoke, saying, "How can the internal and the external with a man be separated? Who does not see, or cannot see, from common perception, that all of a man's interiors proceed and are continued into his exteriors and even into the outmosts, that they may produce their effects and do their works? Are not the internals for the sake of the externals, that they may terminate in them, and subsist in them, and so exist, scarce otherwise than as a column does upon its pedestal? You can see that if there were not continuation, and so conjunction, the outmosts would be dissolved, and would disperse like bubbles in the air. Who can deny that the interior operations of God with men are myriads of myriads, of which man knows nothing? And what good does it do to know them, provided he knows the outmosts, in which he is together with God in his thought and will?

"But this shall be illustrated by an example. Does a man know the interior operations of his speech? as how the lungs draw in the air, and fill the vesicles, the bronchiae, and the lobes with it? how it emits this air into the trachea, and there turns it into sound? how that sound is modified in the glottis by the help of the larynx? and how the tongue then articulates it, and the lips complete the articulation, so that it becomes speech? All these interior operations, of which the man knows nothing, are they not for the sake of the outmost, that man may be able to speak? Remove or separate one of those internal things from its continuous connection with the outmosts, — could the man speak any more than a stock? Take another example: The two hands are the ultimates of man. Are there not interiors, which are continued thither? They are from the head through the neck, also through the breast, the shoulders, the arms, and the forearms; and there are the innumerable muscular textures, the numberless orders of the

moving fibres, the innumerable bundles of the nerves and blood-vessels, and the many connections of the bones with their membranes and ligaments. Does man know any thing concerning these? and yet they all combine in the motion of his hands. Suppose that those interiors around the elbow were turned to the left, and did not enter the hand; would not the hand from the elbow pine away, and go to decay like something torn off without life? Indeed, if you are willing to believe it, it would be as it would with the body, if the man were beheaded. It would be altogether similar with the will and thought of man, if the Divine operation should leave off before it reaches them, and not flow into them. This is according to reason.

Now if you are willing to hear it, these same things are also according to the Sacred Scripture. Does not the Lord say, *Abide in me, and I in you: I am the vine, and ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye cannot do any thing?* (John xv. 4, 5). Is not this fruit the good works which the Lord does through the man, and which the man does as of himself? Does not the Lord also say that He stands at the door and knocks; and that to him who opens He will enter in, and will sup with him, and he with Him? (Apoc. iii. 20). Does not the Lord give the pounds and the talents, that man may trade with them, and get gain; and as he gains, give him eternal life? (Matt. xxv. 14–34; Luke xix. 13–26). Also that He gives reward to every one according to his labor in His vineyard (Matt. xx. 1–17.) These are but a few passages. Pages might be filled from the Word concerning this,— that man ought to bear fruit as a tree, to do the commandments, to love God and the neighbor, and other like things. But I know that your own intelligence can hold no such principle, as it really is, in common with the Word, which although you quote, still your ideas pervert it. And you cannot do otherwise, because you remove all the things of God away from man as regards

communication and thence conjunction. What then remains, except also all the things of worship?"

They were afterwards seen by me in the light of heaven, which discloses and makes manifest what the quality of each one is; and then they were not seen as before in a ship in the air as it were in heaven, nor in purple garments, nor with heads crowned with laurel; but in a sandy place, and in garments of rags, and girded with fishing nets as it were around the loins; through which their nakedness appeared: and they were then cast down into the society on the confines next the Machiavellians, spoken of above.

CHAPTER TENTH.

1. And I saw another mighty angel coming down from heaven, encompassed with a cloud, and a rainbow was over his head, and his face was as the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open; and he set his right foot upon the sea, and his left upon the earth.

3. And he cried with a great voice, as a lion roareth; and when he cried, the seven thunders uttered their voices.

4. And when the seven thunders uttered their voices, I was about to write. And I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not.

5. And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand unto heaven,

6. And sware by Him that liveth for ever and ever, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that time shall be no longer.

7. But in the days of the voice of the seventh angel when he is about to sound, the mystery of God shall also be finished, as He hath declared to His servants the prophets.

8. And the voice which I heard from heaven spake again unto me, and said, Go, take the little book that is open in the hand of the angel that standeth upon the sea and upon the earth.

9. And I went unto the angel, saying unto him, Give me the little book; and he said unto me, Take it and eat it up; and it shall make thy belly bitter; but in thy mouth it shall be sweet as honey.

10. And I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey; and when I had eaten it up, my belly was made bitter.

11. And he saith unto me, Thou must prophesy again upon peoples and nations and tongues and many kings.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The exploration and manifestation of those who are in the churches of the Reformed is still treated of; here what they believe concerning the Lord as being the God of heaven and earth, as He taught (Matt. xxviii. 18); and as to His Humanity being Divine: this is not received there, and it can with difficulty be received as long as the dogma concerning justification by faith alone is seated in their hearts.

Contents of each Verse. "And I saw another mighty angel coming down from heaven," signifies the Lord in Divine majesty and power. "Encompassed with a cloud, and a rainbow was over his head," signifies His Divine natural and Divine spiritual. "And his face was as the sun," signifies the Divine love and at the same time the Divine wisdom. "And his feet as pillars of fire," signifies the Lord's Divine natural as to the Divine love, which sustains all things. "And he had in his hand a little book open," signifies the Word as to this point of doctrine therein, that the Lord is the God of heaven and earth, and that His Human is Divine. "And he set his right foot upon the sea and his left upon the earth," signifies that the Lord has the universal church under His auspices and dominion. "And he cried with a great voice as a lion roareth," signifies grievous lamentation that the church was taken away from Him. "And when he cried, the seven thunders uttered their voices," signifies that the Lord will disclose through the universal heaven what is in the little book. "And

when the seven thunders uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not," signifies that those things are indeed manifested, but that they are not received, until after they who are meant by the dragon, the beast, and the false prophet have been cast out of the world of spirits; because there would be danger if they were received before. "And the angel whom I saw standing upon the sea and upon the earth lifted up his hand unto heaven, and sware by Him that liveth for ever and ever," signifies attestation and testification of the Lord by Himself. "Who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it," signifies who gives life to all who are in heaven and who are in the church and to each and every thing within them. "That time shall be no longer," signifies that there would not be any state of the church, nor any church, unless one God were acknowledged, and that the Lord is He. "But in the day of the voice of the seventh angel, when he is about to sound," signifies the final exploration and manifestation of the state of the church, that it would perish if a new one were not established by the Lord. "And the mystery of God shall be finished, as He hath declared to His servants the prophets," signifies that it will then appear that it has been foretold in the Word of both Testaments, and has hitherto been hidden, that after the final judgment upon those who have devastated the church, the Lord's kingdom will come. And "the voice which I heard from heaven spake unto me again, saying, Take the little book that is open in the hand of the angel that standeth upon the sea and upon the earth," signifies a command from heaven that they should take to themselves that doctrine, but that it would be made manifest through John how it would be received in the church, before they who are meant by the dragon, the beast, and the false

prophet, were removed. "And I went unto the angel, saying unto him, Give me the little book," signifies an inclination of the natural mind with many to receive the doctrine. "And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey," signifies that the reception from acknowledgment that the Lord is the Saviour and Redeemer is agreeable and pleasant, but that the acknowledgment that He alone is the God of heaven and earth, and that His Human is Divine, is disagreeable and difficult owing to falsifications. "And I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey; and when I had eaten it up, my belly was made bitter," signifies that it was so done, and so manifested. "And he said unto me, Thou must prophesy again upon peoples and nations and tongues and many kings," signifies that because it is so, it must be further taught of what quality they are who are in faith alone.

THE EXPLANATION.

464. In this and the following chapter the Lord is treated of, that He is the God of heaven and earth, and that He is also God as to His Human: consequently that He is Jehovah. That this is treated of in these two chapters may be seen from the particulars in the spiritual sense, and from the conclusion of them (chap. xi. 15–17).

465. *And I saw another mighty angel coming down from heaven,* signifies the Lord in Divine majesty and power. That this angel is the Lord is manifest from the description of him; that he was encompassed with a cloud, a rainbow over his head, his face as the sun, his feet as pillars of fire, and that he set his feet upon the sea and upon the earth; also that he cried as a lion roareth, and spake like thunder. He was seen as an angel, because He appears in and

below the heavens as an angel, when He manifests Himself: for He fills some angel with His Divine accommodated to the reception of those to whom He gives to see Him. His presence itself, such as it is in itself or in its essence, not any angel, and still less any man, can sustain; therefore He appears above the heavens as the sun, which is distant from the angels as the sun of the world from men. There He is in His Divine from eternity, and at the same time in His Divine Human, which are one, as soul and body. He is here called a mighty angel from the Divine power: and He is said to be another angel from the fact that His Divine is described here different from before.

466. *Encompassed with a cloud, and a rainbow was over His head,* signifies His Divine natural and Divine spiritual. By the cloud with which He was encompassed the Divine natural is signified; therefore the Word in the natural sense, which also is from Him, thus His and Himself, is signified by a cloud (n. 24). By the rainbow is signified the Divine spiritual; and because this is above the natural, the rainbow was therefore seen over His head. It is to be known, that the Lord in His Divine natural is with men, but in His Divine spiritual with the angels of the spiritual kingdom, and in the Divine celestial with the angels of the celestial kingdom; but still He is not divided, but appears to each one according to his quality. The Lord's Divine spiritual is also signified by the rainbow in Ezekiel: *Upon the expanse of the cherubs was the likeness of a throne, and upon it the appearance of a man; and from the fire of his loins as the appearance of the rainbow which is in the cloud on a day of rain; this was the appearance of the glory of Jehovah* (Ezek. i. 26–28). By the throne heaven is signified: by the man upon it the Lord: by the fire of his loins celestial love; and by the rainbow the Divine truth spiritual, which also is of His Divine wisdom. By the rainbow, of which this is said in Moses, *I have set My bow in the cloud, which shall be a sign of the covenant between Me and the earth;*

and when I see it in the cloud, I will remember the eternal covenant (Gen. ix. 12–17), nothing else is meant but the Divine truth spiritual in the natural with the man who is being regenerated; for a man, when he is being regenerated, from natural is becoming spiritual: and because there is then a conjunction of the Lord with him, it is therefore said that the bow in the cloud was for a sign of a covenant. A covenant signifies conjunction. That there is no conjunction of the Lord with man by the rainbows in the world, is manifest.

467. *And his face was as the sun.* That it signifies the Divine love and at the same time the Divine wisdom, is manifest from the explanations above (n. 53), where similar things are said of the Son of Man.

468. *And his feet as pillars of fire*, signifies the Lord's Divine natural as to the Divine love, which sustains all things. This also is manifest from the explanations above (n. 49), where it is said of the Son of Man, that *His feet were like unto fine brass, as if glowing in a furnace.* His feet were seen as pillars of fire, because the Lord's Divine natural, which in itself is the Divine Human which He begot in the world, sustains His Divine from eternity, as the body does the soul, and as the natural sense of the Word sustains its spiritual and celestial senses; respecting which see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 27–49). That the feet signify the natural may be seen (n. 49), and a pillar support (n. 191). Fire signifies love, because spiritual fire is nothing else; for which cause it is customary in worship to pray that heavenly fire may kindle the hearts, that is, heavenly love. That there is a correspondence between fire and love is known from this, that a man grows warm from love, and grows cold from the privation of it. There is nothing else that makes vital heat but love in both senses. The origin of correspondences is from the two suns; the one in the heavens, which is pure love; and the other in the world, which is pure

fire. Thence also there is a correspondence of all spiritual and natural things. Since fire signifies the Divine love, therefore Jehovah was seen by Moses upon Mount Horeb in a bush in fire (Exod. iii. 1–3). And He came down on Mount Sinai in fire (Deut. iv. 36). And therefore the seven lamps of the candlestick in the tabernacle were kindled every evening, that they might burn before Jehovah (Lev. xxiv. 2–4). Also, that the fire burned perpetually upon the altar, and was not extinguished (Lev. vi. 6). And that they took fire from the altar in the censers, and offered incense (Lev. xvi. 12, 13; Num. xvi. 18). That Jehovah went before the children of Israel by night in a pillar of fire (Exod. xiii. 21, 22). That there was fire by night upon the tabernacle (Exod. xi. 38; Ps. cv. 39; Isa. iv. 5, 6). That fire from heaven consumed the burnt-offerings upon the altar, as a sign of the Lord's good pleasure (Lev. ix. 24; 1 Kings xviii. 38). That the burnt-offerings were called offerings made by fire to Jehovah, and the offerings by fire for an odor of rest to Jehovah (Exod. xxix. 18; Lev. i. 9, 13, 17; ii. 2, 9–11; iii. 5, 16; iv. 31, 35; v. 12; vi. 11; xxi. 6; Num. xxxviii. 2; Deut. xviii. 1). That the eyes of the Lord were seen as a flame of fire (Apoc. i. 14; ii. 18; xix. 12; Dan. x. 5, 6). That the seven lamps of fire burned before the throne (Apoc. iv. 5). Hence it is manifest what is signified by the lamps with oil and without oil (Matt. xxv. 1–11). By the oil is meant fire and thus love. Beside many other places. That fire in the opposite sense signifies infernal love, is manifest from so many places in the Word, that it is in vain to adduce them on account of their abundance: see something on this subject in the work on *Heaven and Hell*, published at London (n. 566–575).

469. *And he had in his hand a little book open*, signifies the Word as to this point of doctrine therein, that the Lord is the God of heaven and earth, and that His Human is Divine. That by the book which the Lamb took from

Him that sat upon the throne, and whose seven seals He loosed (Apoc.v. 1, 7; vi. 1), is meant the Word, may be seen above (n. 256, 259, 295, etc.); for which reason by the little book in the hand of the angel who also is the Lord (n. 465), nothing else is meant but the Word as to some essential therein. That this is the point of doctrine in the Word, that the Lord is the God of heaven and earth, and that his Human is Divine, is manifest from the particulars in this chapter and the following, in the spiritual sense; and also from the natural sense (chap. xi. 15–17). The little book is said to be open, because that point stands out openly in the Word, and is manifest to every one who reads, if he attends. This is now treated of, because this is the essential itself of the New Church. The reason is, that on the knowledge and acknowledgment of God depends the salvation of every one: for it is as it was said in the Preface, that "upon a just idea of God the universal heaven is founded, and the entire church on earth, and in general all religion; because by that there is conjunction, and by conjunction light, wisdom, and eternal happiness." Now as the Lord is Himself the God of heaven and earth, if therefore He is not acknowledged, no one is admitted into heaven; for heaven is His body; but he stands beneath, and is bitten by serpents, that is, by infernal spirits, against whom there is given no healing, except that which was given to the children of Israel, that they should look to the serpent of brass (Num. xxi. 1–10); that by this the Lord is meant as to His Divine Human, is manifest from this in John: *As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that every one that believeth in Him should not perish, but have everlasting life* (iii. 14, 15).

470. *And he set his right foot upon the sea and his left upon the earth,* signifies that the Lord has the universal church under His auspices and dominion, as well those therein who are in its externals as those who are in its in-

ternals. By the sea and the earth the universal church is signified; by the sea the external church, that is, those who are in its externals; and by the earth the internal church, that is, those who are in its internals (n. 398). By setting His feet upon them is signified to have all things subject to Himself, consequently under His Divine auspices and dominion. Since the Lord's church on the earth is under the heavens, it is therefore called the footstool of His feet; as in these passages: *He hath cast forth out of heaven unto the earth the beauty of Israel, He doth not remember the footstool of His feet* (Lam. ii. 1). *The earth is the footstool of My feet* (Isa. lxvi. 1). *We will enter into His habitations, we will bow ourselves down at the footstool of His feet* (Ps. cxxxii. 7). *Thou shalt not swear by heaven, because it is the throne of God, neither by the earth, because it is the footstool of His feet* (Matt. v. 34, 35). *I will make the place of My feet honorable* (Isa. lx. 13). *Thou hast made Him to rule over the works of thy hands, thou hast put all things under His feet* (Ps. viii. 6). This is said of the Lord. He put his right foot upon the sea and his left upon the earth because they who are in the externals of the church have not so confirmed falsities with themselves as those who are in its internals.

471. *And he cried with a great voice as a lion roareth,* signifies grievous lamentation that the church was taken away from Him. That by crying as a lion roareth a grievous lamentation concerning the church is signified, and that it has been taken away from Him, is manifest from the explanations in the preceding chapter, where the states of life of those who are of the church were explored and manifested, which were lamentable: also from these things in this chapter, that *the angel sware by Him that liveth for ever and ever, that time shall be no longer;* by which is signified that there is not a church: as also in the following chapter, that the beast that came up out of the abyss slew His two witnesses; particularly that He is not acknowledged

and approached, although He is the God of heaven and earth. Lamentation concerning these things is signified by his roaring like a lion; for the lion roars when he sees his enemies and their insults, and when he sees his whelps and his prey taken away: and so by comparison the Lord, when He sees His church taken away by devils. That this is signified by roaring as a lion, may be evident from these passages: *As the lion roareth, and the young lion, over his prey, when a multitude of shepherds goeth forth against him, so Jehovah Zebaoth cometh down to fight for Mount Zion* (Isa. xxxi. 4). *The anger of Jehovah was kindled against His people, His roaring is like a lion's, He roared like the young lions, and He growled and seized the prey; for, behold, darkness and sorrow; and the light shall be darkened in the ruins thereof* (Isa. v. 25–30). *Jehovah shall roar from on high, and shall utter His voice from the habitation of His holiness; He shall mightily roar against his habitations* (Jer. xxv. 30). *Jehovah shall roar out of Zion, and shall utter His voice out of Jerusalem* (Joel iii. 16). *I will not destroy Ephraim; they shall go after Jehovah; as a lion shall He roar, because He shall roar* (Hos. xi. 9–10). *The lion roareth, who shall not fear? the Lord Jehovah spake, who will not prophesy* (Am. iii. 8). *God roareth with His voice, He thundereth with the voice of His majesty* (Job xxxvii. 4, 5). That roaring signifies grievous lamentation is evident from these: *My bones have become old through my roaring all the day* (Ps. xxxii. 3). *I am feeble and broken; I have roared because of the roaring of my heart* (Ps. xxxviii. 8). *My sighing comes before my bread, and my roarings are poured out as water* (Job iii. 24).

472. *And when he cried, the seven thunders uttered their voices*, signifies that the Lord will disclose through the universal heaven what is in the little book. This is signified because it follows that he wished to write what the seven thunders spake; but that it was said to him from

heaven that he should seal up those things, and not write them: and afterwards, that he should eat up the little book; and that it would be sweet as honey in his mouth, but that his belly would be made bitter by it; by which is signified that such things were in it as could not yet be received. The reason may be seen in the following paragraph. But I will lay open what was in the little book. In the little book were the things which are contained in the *Doctrine of the New Jerusalem concerning the Lord*, from beginning to end, which are the following: — That the entire Sacred Scripture is concerning the Lord, and that the Lord is the Word (n. 1–7).

The Lord's fulfilling all the things of the Law means that He fulfilled all the things of the Word (n. 8–11).

That the Lord came into the world, that He might subjugate the hells, and glorify His Human; and that the passion of the cross was the last combat, by which He fully overcame the hells, and fully glorified His Human (n. 12–14).

That the Lord by the passion of the cross did not take away sins, but that He bore them (n. 15–17).

That the imputation of the Lord's merit is nothing else but the remission of sins after repentance (n. 18).

That the Lord as to His Divine Human is called the Son of God, and the Son of Man as to the Word (n. 19–28).

That the Lord made His Human Divine from the Divine in Himself, and that He thus became one with the Father (n. 29–36).

That the Lord is God Himself from whom and concerning whom is the Word (n. 37–44).

That God is one, and that the Lord is that God (n. 45).

That the Holy Spirit is the Divine proceeding from the Lord, and that it is the Lord Himself (n. 46–54).

That the Doctrine of the Athanasian Creed agrees with the truth, provided that by the Trinity of Persons is understood a Trinity of Person, which is in the Lord (n. 55–61).

It is said that the seven thunders uttered their voices, because the speech of the Lord passing down through the heavens into the lower parts is heard as thunder; and because He speaks at the same time through the whole heaven, and thus fully, they are called the seven thunders: for by seven are signified all things and the whole (n. 10, 391). For which reason instruction and the perception of truth are also signified by thunder (n. 236); here also disclosure and manifestation. That a voice out of heaven, when from the Lord, is heard as thunder, is manifest from these passages: *Jesus said, Father, glorify Thy name: and there came forth a voice out of heaven, and said, I have both glorified it, and will glorify it:* the multitude heard this as thunder (John xii. 28–30). *God roareth with His voice, He thundereth with the voice of His majesty* (Job xxxvii. 4, 5). *Jehovah thundered out of heaven, and the Highest uttered His voice* (2 Sam. xxii. 14). *I heard a voice out of heaven, as the voice of great thunder* (Apoc. xiv. 2). *Thou calledst unto Me, and I answered thee in secret thunder* (Ps. lxxxi. 7).

473. *And when the seven thunders uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not,* signifies that those things are indeed manifested, but that they are not received, until after they who are meant by the dragon, the beast, and the false prophet, have been cast out of the world of spirits; because there would be danger, if they were received before. The voices which the seven thunders uttered are the things treated of just above (n. 472), which, because they are the very essentials of the New Church, are mentioned thrice. By writing, in the natural sense, is signified to commit to paper, and thus to posterity, for remembrance. But in the spiritual sense by writing is signified to commit to the heart for reception. Hence by sealing up and not writing those things, is signified that they are not committed

to the heart and received, until after the dragon, the beast, and the false prophet were cast out of the world of spirits, because there would be danger if they should be received before. The reason is, that by the dragon, the beast, and the false prophet they are signified who are in faith separate from charity; and these constantly and tenaciously adhere to their faith, that God the Father is to be approached, and not the Lord immediately; also that the Lord is not the God of heaven and earth as to His Human: therefore, if that doctrine, stated just above (n. 472), which has been manifested and is still being manifested, which is signified by the little book being open, should be received by any others but those who are in charity and its faith, who are also they that are signified by John (n. 5, 17), before the dragon is cast out, it would be rejected not only by them, but also through them by the rest: and if it should not be rejected, it would still be falsified, yea, profaned. That it is so is plainly manifest from the things that now follow in the Apocalypse, when seen in series; which are, that they killed the Lord's two witnesses (chap. xi.); that the dragon stood near the woman that was to bring forth, to devour her offspring, and after he had fought with Michael, persecuted the woman (chap. xii.); and that the two beasts coming up, the one out of the sea and the other out of the earth, made one with him (chap. xiii.); also that they gathered their associates together to war at the place called Armageddon (chap. xvi.); and lastly, that they called together to the war the nations, Gog and Magog (chap. xx. 8, 9): but that the dragon, the beast, and the false prophet were cast into the lake of fire and brimstone (chap. xx. 10): after which the New Church, which is to be the Lamb's wife, came down from heaven (chap. xxi., xxii). These are the things that are meant by this: *Seal up the things which the seven thunders uttered, and write them not.* Also by this in this chapter: *In the days of the voice of the seventh angel the mystery of God shall be finished, as He hath de-*

clared to His servants the prophets (vers. 7). As also by this in the following chapter: *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's* (vers. 15): and by many similar things besides in the chapters which follow. See something on this subject in the *Doctrine of the New Jerusalem concerning the Lord* (n. 61).

474. *And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand unto heaven, and sware by Him that liveth for ever and ever,* signifies attestation and testification of the Lord by Himself. The Lord is meant by the angel standing upon the sea and the earth (n. 470): By lifting up the hand unto heaven is signified attestation; here, that time shall be no longer (vers. 6): By swearing testification is signified; here, that in the days of the voice of the seventh angel the mystery of God shall be finished (vers. 7). By Him that liveth for ever and ever is meant the Lord Himself, as above (chap. i. 18; iv. 9, 10; v. 14; Dan. iv. 31). That the Lord testifies by Himself, will be seen presently. From these things it is manifest that by these words: *And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand unto heaven, and sware by Him that liveth for ever and ever,* is signified the Lord's attestation and testification by Himself. That Jehovah swears, that is, testifies by Himself, is evident from these passages: *I have sworn by Myself, the word hath gone out of My mouth which shall not be revoked* (Isa. xlv. 23). *I have sworn by Myself, that this house shall be desolation* (Jer. xxii. 5). *Jehovah hath sworn by His soul* (Jer. li. 14; Am. vi. 8). *Jehovah hath sworn by His holiness* (Am. iv. 11). *Jehovah hath sworn by His right hand, and by the arm of His strength* (Isa. lxii. 8). *Behold, I have sworn by My great name* (Jer. xliv. 26). That Jehovah, that is, the Lord, sware by Himself, signifies that the Divine truth testifies; for He is the Divine truth, and this testifies from and by itself.

Besides these passages declaring that Jehovah sware, see Isa. xiv. 24; liv. 9; Ps. lxxxix. 3, 35; xcv. 11; cx. 4; cxxxii. 11. It is said that Jehovah sware, because the church instituted with the children of Israel was a representative church, and hence the conjunction of the Lord with the church was represented by a covenant, such as is made between two who swear to their compact: therefore, because an oath was part of a covenant, it is said that Jehovah sware, by which, however, is not meant that He sware, but that the Divine truth attests it. That an oath was part of a covenant, is manifest from these passages: *I have sworn unto thee, and have entered into a covenant with thee, that thou shouldest be Mine* (Ezek. xvi. 8). To remember the covenant, the oath which He sware (Luke i. 72, 73; Ps. cv. 9; Jer. xi. 5: xxxii. 22; Deut. i. 34; x. 11; xi. 9, 21; xxvi. 3, 15; xxxi. 20; xxxiv. 4). Because a covenant was representative of the conjunction of the Lord with the church, and reciprocally of the church with the Lord, and as the oath was a part of the covenant, and was to be sworn from the truth in itself, and thus also by it, it was therefore permitted the children of Israel to swear by Jehovah, and thus by the Divine truth (Exod. xx. 7; Lev. xix. 12; Deut. vi. 13; x. 20; Isa. xlviii, 1; lxv. 16; Jer. iv. 2; Zech. v. 4). But after the representatives of the church were abrogated, the use of oaths in covenants was also abrogated by the Lord (Matt. v. 33–37; xxiii. 16–22).

475. *Who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it,* signifies who gives life to all who are in heaven and in the church and to each and every thing within them. By creating in the natural sense is signified to create, but in the spiritual sense by creating is signified to reform and regenerate (n. 254, 290), which also is to vivify. By heaven is meant the heaven where the angels are. By the earth and the sea the church is signified; by the earth they who are in its internals, and by the sea

they that are in its externals (n. 398, 470); by the things that are in them are signified each and every thing within them.

476. *That time should be no longer*, signifies that there would not be any state of the church, nor any church, unless one God were acknowledged, and that the Lord is He. By time state is signified; and as the church is here treated of, the state of the church is signified: hence by time being no longer is signified that there will not be any state of the church. It follows that it is also meant that there will not be any church, unless one God is acknowledged, and that the Lord is He. Yet how is it at this day? That God is one, is not denied; but it is denied that the Lord is He. And yet there is not one God, and in whom there is at the same time a Trinity, except the Lord. That the church is from Him who is the Saviour and Redeemer, is not denied; but that He is to be approached immediately as the Saviour and Redeemer, is denied. Hence it is manifest, that the church is about to expire, unless a new one comes into existence, which acknowledges the Lord alone as the God of heaven and earth, and therefore goes immediately to Him (see Matt. xxviii. 18): for which reason this expression, that time shall be no longer, that is, that there will be no church, has reference to what follows in this chapter (vers. 7), and these to the things in chap. xi. 15; where it is said that there will be a church which will be the Lord's alone. State is signified by time because time is not measured in the spiritual world by days, weeks, months, and years, but by states, which are the progressions of their life, from which they remember the past; on which subject see the work on *Heaven and Hell*, published at London in the year 1758 (n. 162-169); where time in heaven is treated of. The state of the church is here meant by time, because day and night, morning and evening, summer and winter, make time in the world; and these, understood in the spiritual sense,

make the states of the church: therefore, when these states are no longer, there is no church; and there is none, when good and truth are no longer, and thus when the light of truth is thick darkness, and the heat of good is cold. These are the things meant by time being no longer. Similar things are understood by these passages in the Word: The fourth beast thought to change the times (Dan. vii. 25). *It shall be one day which shall be known to Jehovah, not day nor night,* thus not time (Zech. xiv. 7). *I will make the sun to set at noon, and I will darken the earth in the daylight,* thus not time (Amos viii. 9). *One evil, behold, has come; an end is come; the end has come; the morning has come upon thee, O inhabitant of the earth; the time has come* (Ezek. vii. 5–7). The morning is the beginning of a new church (n. 151); and therefore it is said, *the time has come.*

477. *But in the days of the voice of the seventh angel, when he is about to sound,* signifies the final exploration and manifestation of the state of the church, that it would perish, if a new one were not established by the Lord. That by sounding a trumpet is signified to explore and manifest the state of life of those who are of the church, consequently also the state of the church, may be seen above (n. 397): and because seven angels sounded, by the voice of the seventh angel the final exploration and manifestation is signified; which is, that the church would perish, if a new one were not established by the Lord. That it would perish is meant by time being no longer (n. 476); and that a new church is to be established by the Lord, is meant by the things which now follow.

478. *And the mystery of God shall be finished, as He hath declared to His servants the prophets,* signifies that it will then appear that it has been foretold in the Word of both Testaments, and has hitherto been hidden, that after the final judgment upon those who have devastated the church, the Lord's kingdom will come. By being

finished is signified to be fulfilled, to have an end, and then to appear. By the mystery of God declared to the prophets is signified that which has been foretold by the Lord in the Word, and has hitherto been hidden. By declaring (evangelizing) is signified to announce the Lord's coming and His kingdom, for the Gospel (evangel) is a glad messenger. That this will come to pass, after the final judgment upon those who have devastated the church has been executed, is also foretold in the Word; and therefore this also is signified. From this it may be evident that all these things are meant by those words. Something shall first be said here concerning the prediction of the Lord's coming and His kingdom in the Word of each Testament. In that part of the Word of the Old Testament which is called prophetic, in its spiritual sense, and also in the natural sense where the former sense shines forth, the Lord alone is treated of; namely, His coming in the fulness of time, which is when there should be no longer the good of charity and the truth of faith in the church; which state of it is called consummation, devastation, desolation, and termination: His combats with the hells and His victories over them are then treated of, which also are the final judgment executed by Him: and after these the creation of a new heaven and the institution of a new church are treated of, which are the coming kingdom of the Lord. These things are also treated of in the Word of the New Testament, which is called apostolic, and especially in the Apocalypse. That it is the Lord's kingdom which will be evangelized in the days of the voice of the seventh angel, is manifest in the eleventh chapter following, from this: *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world have become our Lord's and His Christ's, and He shall reign for ever and ever: and the twenty-four elders fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God, who art and who wast and who art to come,*

that Thou hast taken to thee Thy great power, and hast begun to reign (vers. 15–17). This mystery is described in Daniel almost in the same manner as here in the Apocalypse, where are these words: *I heard the man clothed in linen, that he lifted up his hands to heaven, and sware by Him that liveth for ever, that it should be unto the stated time of stated times and a half, when all these things should be finished: but he said, Go, Daniel, because the words are shut up and sealed even to the time of the end* (xii. 7, 9.) Even to the time of the end is even to this time. That then the Son of Man will take the kingdom He foretells in these words: *I saw in the visions of the night, and behold, there was one like the Son of Man coming with the clouds of heaven; and to Him was given dominion, and glory, and kingdom; and all peoples, nations and tongues shall worship Him: His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish* (Dan. vii. 13, 14). That to bring good tidings (evangelize) signifies the Lord's coming, and His kingdom at that time, is manifest from these passages: *O Zion, that bringest good tidings, get thee up upon the mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; say, Behold your God; behold the Lord Jehovah cometh in strength, and His arm shall rule for Him* (Isa. xl. 9, 10). *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith to Zion, Thy God shall reign* (Isa. lii. 7, 8; Nah. i. 11). *Sing unto Jehovah, bless His name, declare the good tidings of His salvation from day to day; for Jehovah cometh* (Ps. xcvi. 2, 13). *The Spirit of the Lord Jehovah is upon Me, therefore Jehovah hath anointed Me to preach glad tidings to the poor, to preach liberty to the captives, to proclaim the year of the favor of Jehovah* (Isa. lxi. 1, 2). *The angel said to Zecharias, Behold, thy wife shall bring forth a son, who shall go forth before the Lord God in the spirit and power of*

Elias, and to prepare a people for the Lord: I am Gabriel, and I was sent to show thee this glad tidings (Luke i. 13, 17, 19). *The angel said to the shepherds, Fear not; behold, I bring you good tidings of great joy; for unto you is born this day in the city of David a Saviour who is Christ the Lord* (Luke ii. 10, 11). The Lord preached the glad tidings of the kingdom of God (Matt. iv. 23; xi. 5; Mark i. 15; Luke vii. 22; viii. 1; ix. 1, 2). John the Baptist also (Luke iii. 18). Jesus also said to the disciples, *Go out into all the world, and preach the Gospel to every creature* (Mark xvi. 15). This also is the everlasting Gospel which the angel had that was flying in the midst of heaven, to preach to them that dwell upon the earth (Apoc. xiv. 6). It is said that the mystery of God shall be finished; by which is meant that now will be fulfilled that which has not been fulfilled before, which is, that the kingdom will be the Lord's. For it was not fulfilled by the Jews, because they did not acknowledge the Lord. Nor was it fulfilled by the Christians, for neither did they acknowledge the Lord as the God of heaven and earth even as to His Human; for they make this like the human of another man: therefore they do not go immediately to Him; when yet He is Jehovah, who came into the world.

479. *And the voice which I heard from heaven spake unto me again, saying, Take the little book that is open in the hand of the angel that standeth upon the sea and upon the earth*, signifies a command from heaven that they should take to themselves that doctrine concerning the Lord, but that it would be made manifest through John how it would be received in the church, before they who are meant by the dragon, the beast, and the false prophet, were removed. By the voice which he heard from heaven now speaking with him again, is meant the voice which told him to seal up what the seven thunders spake, and not write them (vers. 4); by which was signified that that doctrine concerning the Lord would not be received until after they

who are meant by the dragon, the beast, and the false prophet were cast out of the world of spirits; because, if received before, there would be danger: see above (n. 473). That it is so, is now made manifest through John, by his eating up the little book, as now follows. That the doctrine concerning the Lord is meant by the little book, may be seen (n. 469, 472): and that the Lord is meant by the angel standing upon the sea and the earth (n. 465, 470).

480. *And I went unto the angel, saying unto him, Give me the little book*, signifies an inclination of the natural mind with many in the church to receive the doctrine. This is signified because it is here made manifest through John how the doctrine concerning the Lord is received by many in the church, as was said just above. An inclination of the natural mind with these to receive it is meant, because there was an inclination in John; for he went and asked for it. Since this involves such things, it was therefore first said to John that he should take the little book; he next went and asked for it; then the angel said that he would give it, but that the little book would make his belly bitter, and at length it is added that it was given, and that it so came to pass. All these things are significative.

481. *And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey*, signifies that the reception from acknowledgment that the Lord is the Saviour and Redeemer is agreeable and pleasant, but that the acknowledgment that He is alone the God of heaven and earth, and that His Human is Divine, is disagreeable and difficult, owing to falsifications. By taking the little book is signified to receive the doctrine concerning the Lord: by eating it up is signified to acknowledge it: by making the belly bitter is signified that it will be disagreeable and difficult on account of falsifications, for truth falsified is signified by bitter (n. 411): by being sweet as honey in the mouth, is signified that the

first reception is agreeable and pleasant. These things now applied to that doctrine which is meant by the little book open in the angel's hand (n. 469, 472), signify that the reception from acknowledgment that the Lord is the Saviour and Redeemer is agreeable and pleasant; but that the acknowledgment that He alone is the God of heaven and earth, and that His Human is Divine, is disagreeable and difficult by reason of falsifications. The principle falsifications on account of which that doctrine will be perceived to be disagreeable and difficult are, that they did not acknowledge the Lord to be one with the Father; which, however, He taught: and that they did not acknowledge the Lord's Human to be Divine, which yet is the Son of God (Luke i. 35): and thus, it may be said, they made God three, and the Lord two; besides the falsities flowing from them. From the latter falsities flows faith alone, and faith alone afterwards confirms the former falsities. That from these there arise so great bitterness and internal repugnance, that they cannot, after death, even name the Divine Human from acknowledgment in the thought, may be seen above (n. 294).

482. *And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey, and when I had eaten it up, my belly was made bitter*, signifies that it was so done, and thus made manifest what would be the reception of that doctrine, before they who are meant by the dragon, the beast, and the false prophet, were removed. As this is a consequence of what is said above, it is not further explained. We read that the prophet Ezekiel also ate up, by command, the roll of a book; and that in his mouth it was sweet as honey (Ezek. ii. 8–10; iii. 1–3).

483. *And He said unto me Thou must prophesy again upon peoples and nations, and tongues and many kings*, signifies that, because it is so, they must be further taught of what quality they are who are in faith alone. That

this is signified is manifest from what follows, — that they who are in faith alone are treated of as far as chapter xvii: and afterward the Roman Catholic religion is treated of; and after this, the casting out of the dragon, the beast, and the false prophet, into hell; and then the New Church, in which the Lord alone will be worshipped. By prophesying is signified to teach (n. 8, 133); hence by prophesying again is signified to teach further: by peoples they who are in truths or falsities of doctrine are signified; and by nations they who are in goods or evils of life, treated of below; by tongues they are signified who are in these things exteriorly (n. 282); and by kings they who are in them interiorly. That they are signified by kings who are in truths from good, and in the opposite sense, who are in falsities from evil, and abstractly truths from good or falsities from evil, may be seen (n. 20, 664, 704, 720, 830, 921). And because they who are in interior falsities are treated of in particular in what follows, it is said *and many kings*, by whom falsities of evil in abundance are signified. They are called peoples, nations, tongues, and kings, that all who are such in the church may be understood. Its being said to John that he must prophesy again, signifies that it must be further taught what is the quality of those who are in faith alone, to the end that their falsities may be disclosed, and so abolished; since no falsity is abolished before it is disclosed. That peoples signify those who are in truths or falsities of doctrine, and nations those that are in goods or evils of life, may be evident from many places in the Word where peoples and nations are mentioned: but to prove this, the passages only where people and nations are mentioned together shall be adduced here, from which this may be concluded; since in the Word, in each and every thing of it, there is the marriage of the Lord and the church, and thence the marriage of good and truth: and people has reference to truth, and nations to good. That there is such a marriage

in each and every thing in the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 80–90). The passages in the Word are these: *Woe to the sinful nation, to the people laden with iniquity* (Isa. i. 4). *I will send him against a hypocritical nation, I will command him against the people of My wrath* (Isa. x. 6). *Jehovah smote the people with a plague not curable, He ruled the nations with anger* (Isa. xiv. 6). *In that day shall there be brought as a present to Jehovah a people distracted and plundered, and a nation meted out and trodden down* (Isa. xviii. 7). *The strong people shall honor Thee, the city of the powerful nations shall fear Thee* (Isa. xxv. 3). *Jehovah shall swallow up the covering over all people, and the veil over all the nations* (Isa. xxv. 7). *Approach, ye nations, and listen, ye people* (Isa. xxxiv. 1). *I have called Thee for a covenant of the people, and for a light of the nations* (Isa. xlii. 6). *Let all the nations be gathered together, and let the people assemble* (Isa. xliii. 9). *Behold, I will lift up My hand to the nations, and My standard to the people* (Isa. xlix. 22). *I have given Him for a witness to the people, a leader and a lawgiver to the nations* (Isa. lv. 4). *Behold a people coming from the land of the north, and a great nation from the sides of the earth* (Jer. vi. 22). *Many people shall come, and numerous nations, to seek Jehovah Zebaoth in Jerusalem* (Zech. viii. 22). *Jehovah rendereth void the counsel of the nations, He overturneth the devices of the people* (Ps. xxxiii. 10). *Jehovah will subdue the peoples under us, and the nations under our feet: Jehovah reigned over the nations; the nobles of the people are gathered together* (Ps. xlvii. 3, 8, 9). *The people shall confess to Thee, the nations shall be glad, for Thou shalt judge the people righteously, and lead the nations on the earth* (Ps. lxvii. 3–5). *Remember me, O Jehovah, with the favor that Thou bearest to Thy people, that I may be glad in the joy of Thy nations* (Ps. cvi. 4, 5). *All people, nations, and tongues shall worship the Son of Man* (Dan. vii. 14). Besides other

places as Ps. xviii. 43; Isa. ix. 1, 2; xi. 10; Ezek. xxxvi. 15; Joel ii. 17; Zeph. ii. 9; Apoc. v. 9; Luke ii. 30–32.

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484. To this I will add three Relations, of things that occurred in the spiritual world. The First is this: I once heard there a sound as of a mill: it was in the northern quarter. I wondered at first what this was; but I recollected that by a mill and by grinding in the Word is meant to seek from the Word what is serviceable for doctrine (n. 794). Therefore I went up to the place where the sound was heard; and when I was near, the sound died away; and I then saw a kind of arched roof above the ground, the entrance to which was through a cave. Seeing which, I descended and entered; and behold, there was a chamber, in which I saw an old man sitting among books, holding before him the Word, and seeking therefrom what might be serviceable to his doctrine. Scraps of paper lay around, on which he wrote down what served him. There were scribes in an adjoining room, who gathered up the papers, and copied them upon an entire sheet. I asked first about the books around him. He said that they all treated of justifying faith; those which were from Sweden and Denmark profoundly, those which were from Germany more profoundly, and those that were from Britain more profoundly still, and most profoundly those from Holland. And he added that they disagree in various things, but that in the article of justification and salvation by faith alone they all concurred. He afterwards told me that he was now collecting from the Word this first point of justifying faith, that God the Father fell away from grace towards the human race on account of their iniquities; and that it was therefore a Divine necessity for the saving of men, that satisfaction, reconciliation, propitiation, and mediation should be made by some one,

who should take upon himself the condemnation of justice; and this could by no means be done but by His only Son: and that after this was done, access to God the Father was open for His sake. And he said, "I see and have seen, that this is according to all reason. How, otherwise, could God the Father be approached, except through faith in that merit of the Son? I have now found also, that this is likewise according to Scripture."

I heard this, and was astonished that he should say that it was according to reason and according to Scripture, when yet it is contrary to reason and contrary to Scripture; which I also told him plainly. He then rejoined in the wrath of his zeal, "How can you speak so?" For which reason I explained my meaning, saying, "Is it not contrary to reason to think that God the Father fell away from grace towards the human race, and rejected them? Is not the Divine Grace an attribute of the Divine Essence? Wherefore, to fall away from grace would be to fall away from His Divine Essence; and to fall away from His Divine Essence, would be to be no longer God. Can God be alienated from Himself? Believe me, that grace on the part of God, as it is infinite, is also eternal. The grace of God may be lost on the part of man, if he does not receive it; but in no wise on God's part. If grace should recede from God, there would be an end of the universal heaven and the entire human race, insomuch that man would no longer be man in any respect; for which reason grace on the part of God endures for ever, not only toward angels and men, but also toward the devil himself. Since this is according to reason, why do you say that the only access to God the Father is through faith in the Son's merit, when yet there is perpetual access through grace? But why do you say, access to God the Father for the sake of the Son? and why not to God the Father through the Son? Is not the Son the Mediator and Saviour? Why do you not go to the Mediator and Saviour Himself? Is He

not God and Man? Who on the earth goes immediately to any emperor, king, or prince? Must there not be a deputy or introducer? Do you not know that the Lord came into the world, that He might introduce us to the Father; and that access is not given, except through Him? Search now in the Scriptures, and you will see that this is according to them; and that your way to the Father is contrary to them, as it is contrary to reason. I tell you, too, that it is presumption to climb up to the Father, and not through Him who is in the bosom of the Father, and alone is with Him. Have you not read John xiv. 6?"

Hearing these things, the old man was so angry, that he leaped from his seat, and cried out to his scribes to cast me out. And when I immediately went out of myself, he threw out of doors after me the book which his hand by chance took hold of, and that book was the Word.

The Second Relation. After I went out, I again heard a harsh sound, but like that of two millstones in collision with each other. I went in the direction of the sound, and it died away; and I saw a narrow gate leading obliquely downwards into a kind of roofed building divided into little cells, in each of which two were sitting, who were also collecting from the Word confirming texts in favor of faith. The one collected, and the other wrote; and this alternately. I went up to one of the cells, and stood in the door, and asked, "What are you collecting and writing?" They said "Concerning the act of justification or faith in act; which is faith itself justifying, vivifying, and saving, and is the chief doctrine in the Christian world." And I then said to him, "Tell me some sign of the act, when that faith is brought into the heart and into the soul of a man." He answered, "The sign of the act is in the moment when the man, overcome with distress that he is condemned, thinks of Christ, that He took away the condemnation of the law, and takes hold of this His merit with

confidence; and with this in his thought, goes to God the Father, and prays."

Then I said, "Thus is the act done, and this is the moment." And I asked, "How shall I comprehend what is said of this act, that not any thing of the man contributes to it, any more than it would if he were a stock or a stone; and that the man, as to that act, cannot begin, will, understand, think, operate, coöperate, apply, and accommodate himself in any respect. Tell me how this agrees with your saying, that the act takes place at the time when the man thinks of the rightful power of the law, of his condemnation as taken away by Christ, of the confidence by which he takes hold of that merit of His; and when in thought concerning this he goes to God the Father, and prays: and all those things are done by the man as of himself." But he said, "they are not done actively by the man, but passively."

And I replied, "How can one think, have confidence, and pray, passively? Take away action or reaction from the man at that time, do you not take away receptiveness also, and thus the whole, and with it the act itself? What then becomes of your act, unless it be a mere idea, which is called a thing of the imagination? I know that you do not believe, with some, that such an act is given only with the predestinated, who know nothing whatever of the infusion of faith with themselves. These may play at dice, to find out whether it is so. For which reason, my friend, believe that in the things of faith man operates and cooperates as of himself; and that without that coöperation the act of faith, which you have called the chief of doctrine and religion, is nothing but the statue of Lot's wife, tinkling as mere salt when scratched by the scribe's pen, or finger nail (Luke xvii. 32). I have said this, because, as to that act, you make yourselves like statues."

When I said this, he rose, and seized the candlestick with the full force of his hand to cast it in my face: but

the candle being then suddenly extinguished, in the darkness he threw it against the forehead of his companion; and I went away smiling.

The Third Relation. In the northern quarter of the spiritual world I heard as it were the roar of waters; and I therefore went up thither; and when I was near, the roar ceased, and I heard a sound like that from a multitude. And then a house was seen full of holes, surrounded by a rough wall, from which that sound proceeded. I approached the door-keeper and asked him who were there. He said that they were the wisest of the wise, who decide among themselves concerning supernatural things. He spoke thus from his simple belief. And I asked whether it was permitted to enter. He said that it was, "provided you say nothing. I may admit you, because I have leave to admit Gentiles, who stand with me at the door." I therefore entered; and behold, it was a circus, and in the midst of it a pulpit; and an assembly of the wise, and thus of the learned, were discussing the arcana of faith. And the matter or proposition then submitted for discussion was, whether the good which a man does in the state of justification by faith, or in the progress of it after the act, is the good of religion, or not. They said unanimously, that by the good of religion was meant the good which contributes to salvation. The discussion was sharp: but those prevailed, who said that the good which a man does in the state or the progress of faith, is only moral, civil, and political good, which contributes nothing to salvation; but that faith only can do this. And they proved it thus: "How can any work of man be conjoined with free-grace? Is not salvation of free-grace? How can any good of man be conjoined with Christ's merit? Is not salvation by that alone? And how can man's operation be conjoined with the operation of the Holy Spirit? Does not this do all, without the man's help? Are not these three things alone saving

in the act of faith? and these three things also remain as alone saving in the state or progress of faith. For which reason accessory good from the man can by no means be called the good of religion, which, as was said, contributes to salvation. But if one does this for the sake of salvation, it is rather to be called the evil of religion."

Two Gentiles were standing in the entry near the door-keeper; and they heard these things, and said to each other, "These people have not any religion. Who does not see that to do good to the neighbor for the sake of God, and thus with God, and from God, is what is called religion?" And the other said, "Their faith has infatuated them." And they then asked the door-keeper, "Who are these?" The door-keeper said, "They are wise Christians." And they answered, "Nonsense, you are deceiving us: they are play-actors; they speak like them." And I went away. And when I looked, after a time, to the place where that house was, behold it was a marsh.

These things which I saw and heard, I saw and heard in the wakefulness of my body and at the same time of my spirit; for the Lord has so united my spirit to my body, that I may be in both at the same time. It was of the Divine auspices of the Lord, that I came to those houses, and that they then deliberated concerning these matters; and that it took place as it is described.

CHAPTER ELEVENTH.

1. And there was given to me a reed like unto a staff; and the angel stood, saying, Arise, and measure the temple of God, and the altar, and them that worship in it.

2. And the court which is without the temple cast out, and measure it not; for it is given to the Gentiles: and the holy city shall they trample down forty-two months.

3. And I will give unto My two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks, which stand before the God of the earth.

5. And if any one will hurt them, fire shall go forth out of their mouth, and shall devour their enemies; and if any one will hurt them, thus must he be killed.

6. These have power to shut heaven, that the rain fall not in the days of their prophesy: and they have power over the waters, to turn them into blood; and to smite the earth with every plague, as often as they will.

7. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.

8. And their bodies shall lie upon the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the peoples and tribes and tongues and nations shall see their bodies three days and a half, and shall not suffer their bodies to be put into sepulchres.

10. And they that dwell upon the earth shall rejoice over them, and shall be glad, and shall send gifts one to

another, because those two prophets tormented them that dwell upon the earth.

11. And after the three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them.

12. And they heard a great voice from heaven, saying unto them, Come up hither: and they ascended up into heaven in a cloud, and their enemies beheld them.

13. And in that hour there was a great earthquake, and a tenth part of the city fell; and there were slain in the earthquake names of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; behold, the third woe cometh quickly.

15. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's; and He shall reign for ever and ever.

16. And the twenty-four elders, who sat before God upon their thrones, fell upon their faces, and worshipped God;

17. Saying, We give Thee thanks, O Lord God Almighty, who art, and who wast, and who art to come, that Thou hast taken Thy great power, and hast entered upon Thy kingdom.

18. And the nations were angry, and Thy wrath is come, and the time to judge the dead, and to give the reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, both small and great; and to destroy them that destroy the earth.

19. And the temple of God was open in heaven; and there was seen in His temple the ark of His covenant; and there were lightnings and voices and thunders and an earthquake and great hail.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The state of the church with the Reformed is still treated of, of what quality they who are interiorly in faith alone, are in their opposition to the two essentials of the New Church; which are, that the Lord alone is the God of heaven and earth, and that His Human is Divine; and that men ought to live according to the precepts of the Decalogue. These two things were proclaimed before them (vers. 3–6). But they were altogether rejected (vers. 7–10). They were raised again by the Lord (vers. 11–12). They who rejected them perished (vers. 13). The state of the New Church was made manifest from the New Heaven (vers. 15–19).

Contents of each Verse. "And there was given to me a reed like unto a staff," signifies that there was given the faculty and power of knowing and seeing the state of the church in heaven and in the world. "And the angel stood, saying, Arise and measure the temple of God and the altar and them that worship in it," signifies the Lord's presence and His command, that he should see and know the state of the church in the New Heaven. "And the court which is without the temple cast out, and measure it not," signifies that the state of the church on the earth, such as it is as yet, is to be removed, and not to be known. "For it is given to the Gentiles," signifies because the state of that church is destroyed and desolated by evils of life. "And the holy city shall they trample down forty-two months," signifies that it had dispersed all the truth of the Word until not any remains. "And I will give unto My two witnesses," signifies those who confess and acknowledge from the heart that the Lord is the God of heaven and earth, and that His Human is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue. "And they shall prophesy a thousand two hundred and

sixty days," signifies that these two things, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning. "Clothed in sackcloth," signifies mourning meantime on account of the non-reception of the truth. "These are the two olive-trees and the two candlesticks which are standing before the God of the earth," signifies love and intelligence, or charity and faith, from the Lord with them. "And if any one will hurt them, fire shall go forth out of their mouth and shall devour their enemies," signifies that he who would destroy these two essentials of the New Church perishes from infernal love. "And if any one will hurt them, thus must he be killed," signifies that he who condemns them shall in like manner be condemned. "These have power to shut heaven that the rain fall not in the days of their prophecy," signifies that they who turn themselves away from those two essentials cannot receive any truth from heaven. "And they have power over the waters to turn them into blood," signifies that they who turn themselves away from them falsify the truths of the Word. "And to smite the earth with every plague as often as they will," signifies that they who would destroy them cast themselves into evils and falsities of every kind, as often and as far as they do it. "And when they shall have finished their testimony," signifies after the Lord has taught these two essentials of the New Church. "The beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them," signifies that they who are in the internals of the doctrine concerning faith alone will reject those two essentials. "Their bodies shall lie upon the street of the great city," signifies that they are altogether rejected. "Which spiritually is called Sodom and Egypt," signifies the two infernal loves, which are the love of ruling from the love of self, and the love of governing from the pride of one's

own intelligence, which are in the church where God is not one, and the Lord is not worshipped, and where they do not live according to the precepts of the Decalogue. "Where also our Lord was crucified," signifies the non-acknowledgment of the Lord's Divine Human, and thus a state of rejection. "And they of the peoples and tribes and tongues and nations shall see their bodies three days and a half," signifies when all who have been and shall be in falsities of doctrine and in evils of life from faith alone at the end of the church which still is, until the beginning of the new, have heard and shall hear concerning these two essentials. "And shall not suffer their bodies to be put into sepulchres," signifies that they have condemned and will condemn them. "And they that dwell upon the earth shall rejoice over them and be glad," signifies the delight of the affection of the heart and soul in the church among those who were in faith alone. "And shall send gifts one to another," signifies consociation by love and friendship. "Because those two prophets tormented them that dwell upon the earth," signifies that those two essentials of the New Church from their contrariety with the two essentials received in the church of the Reformed, are looked upon with contempt, dislike, and aversion. "And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet," signifies that the two essentials, while the New Church is beginning and advancing, are vivified by the Lord with those who receive them. "And great fear fell upon those that saw them," signifies commotion of mind and consternation on account of Divine truths. "And they heard a great voice from heaven, saying unto them, Come up hither," signifies the two essentials of the New Church taken up by the Lord into heaven, whence they are and where they are, and their protection. "And they ascended up into heaven in a cloud," signifies the being taken up into heaven, and conjunction with the Lord

there through the Divine truth of the Word in its literal sense. "And their enemies beheld them," signifies that they who are in faith separate from charity heard them, but remained in their falsities. "And in that hour there was a great earthquake, and a tenth part of the city fell," signifies that a marked change of state then took place with them, and that they were torn away from heaven and cast down into hell. "And there were slain in the earthquake names of men seven thousand," signifies that all those who professed faith alone, and therefore made the works of charity of no account, perished. "And the remnant were affrighted and gave glory to the God of heaven," signifies that they who saw their destruction, acknowledged the Lord, and were separated. "The second woe is past; behold, the third woe cometh quickly," signifies lamentation over the perverted state of the church, and then a last lamentation to be described presently. "And the seventh angel sounded," signifies the exploration and manifestation of the state of the church after its consummation, when the coming of the Lord and of His kingdom takes place. "And there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ever and ever," signifies celebrations by the angels, that heaven and the church have become the Lord's, as they were from the beginning, and that now also they have become the kingdom of His Divine Human; and thus that the Lord as to both will now reign over heaven and the church for ever. "And the twenty-four elders, who sat before God upon their thrones, fell upon their faces, and worshipped God," signifies the acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and the highest adoration. "Saying, We give Thee thanks, O Lord God Almighty, who art and who wast and who art to come," signifies confession and glorification by the angels of heaven, that the Lord is He who is, who lives,

and has power of Himself, and governs all things, because He alone is eternal and infinite. "That Thou hast taken Thy great power and hast entered upon Thy kingdom," signifies the New Heaven and the New Church, where they will acknowledge Him as the only God. "And the nations were angry," signifies those who are in faith alone and hence in evils of life, that they became enraged and infested those who are against their faith. "And Thy wrath is come, and the time to judge the dead," signifies their destruction, and the final judgment upon those who have not any spiritual life. "And to give reward to His servants the prophets and to the saints," signifies the happiness of eternal life to those who are in truths of doctrine from the Word, and in a life according to them. "And to them that fear Thy name, both small and great," signifies who love the things which are the Lord's in a greater or less degree. "And to destroy them that destroy the earth," signifies the casting into hell of those who have destroyed the church. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant," signifies the New Heaven, in which the Lord is worshipped in His Divine Human, and they live according to the commandments of the Decalogue; which are the two essentials of the New Church, by which there is conjunction. "And there were lightnings and voices and thunders and an earthquake and great hail," signifies that then below there were reasonings, commotions, and falsifications of good and truth.

THE EXPLANATION.

485. *And there was given to me a reed like unto a staff*, signifies that there was given to him by the Lord the faculty and power of knowing and seeing the state of the church in heaven and in the world. By a reed is signified feeble

power such as man has of himself; and by a staff great power is signified, such as man has from the Lord: and therefore, by there being given a reed like unto a staff is signified power from the Lord. That it is the faculty and power of knowing and seeing the state of the church in heaven and in the world, is manifest from the things that follow in this chapter even to the end. That feeble power, such as man has of himself, is signified by a reed or cane, is manifest from these passages: *Behold, thou hast trusted upon a staff of bruised reed, upon Egypt, upon which when a man leaneth, it entereth into his hand, and pierceth it* (Isa. xxxvi. 6). *That the dwellers in Egypt may know that I am Jehovah, because they have been a staff of a reed to the house of Israel; when they held thee by the hand, thou wast broken, and didst pierce every shoulder for them* (Ezek. xxix. 6, 7). By Egypt is signified the natural man who trusts to his own powers, on which account it is called a staff of bruised reed. Feeble power is signified by a reed in Isaiah: *A bruised reed shall He not break, the smoking flax shall He not quench* (Isa. xlii. 3). But by a staff is signified great power, which is from the Lord, here that of knowing the state of the church, because the temple and the altar were measured by the staff; and by measuring is signified to know, and by the temple and the altar the church is signified, spoken of in what follows. Power is signified by a staff, because wood, of which staves were made among the ancients in the church, signifies good; and because it is in place of the right hand, and supports it; and by the right hand power is signified. Hence it is that a sceptre is a short staff, and by a sceptre is signified the power of a king. Sceptre and staff are also the same word in the Hebrew language. That a staff signifies power is manifest from these passages: *Say ye, How is the strong staff broken, the beautiful staff; descend from glory, and sit in thirst* (Jer. xlviii. 17, 18). *Jehovah will send the staff of thy strength out of Zion* (Ps. cx. 2). *Thou*

didst strike through with staves the head of the unbelieving (Hab. iii. 14). *Israel the staff of Jehovah's inheritance* (Jer. x. 16; li. 19). *Thy rod and Thy staff shall comfort me* (Ps. xxiii. 4). *Jehovah hath broken the staff of the ungodly* (Isa. ix. 4; xiv. 5; Ps. cxxv. 3). *My people inquire of a stock; and their staff answers them* (Hos. iv. 12). *Jehovah that removeth from Jerusalem the whole staff of bread and the whole staff of water* (Isa. iii. 1; Ezek. iv. 16; v. 16; xiv. 13; Ps. cv. 16; Lev. xxvi. 26). By the staff of bread and of water the power of good and truth is signified, and by Jerusalem the church. By the staff of Levi, upon which Aaron's name was written, which blossomed with almonds in the tent (Num. xvii. 2–8), nothing else is signified in the spiritual sense but the power of truth and good, because by Levi and Aaron the truth and good of the church were signified. That power is signified by a staff is manifest from the power of Moses' staff or rod: That by the stretching out of the staff the waters were turned into blood (Exod. vii. 20). That frogs came up upon the land of Egypt (Exod. viii. 1, etc.). That there were made lice (Exod. viii. 12, etc.). That there were thunders and hail (Exod. ix. 23, etc.). That the locusts went forth (Exod. x. 12, etc). That the Red Sea was divided and turned back (Exod. xiv. 16, 21, 26). That the waters flowed forth from the rock of Horeb (Exod. xvii. 5, etc.; Num. xx. 7–13). That by it Joshua with Moses prevailed over the Amalekites (Exod. xvii. 9–12). That fire was made to issue out of the rock by the staff of the angel (Judg. vi. 21). From these passages it is manifest that by a staff power is signified: and also elsewhere, as Isa. x. 5, 24, 26; xi. 4; xiv. 5; xxx. 31; 32; Ezek. xix. 10–14; Lam. iii. 1, 2; Mic. vii. 14; Zech. x. 11; Num. xxi. 18.

486. *And the angel stood, saying, Arise, and measure the temple of God, and the altar and them that worship in it*, signifies the Lord's presence, and His command that he should see and know the state of the church in the New

Heaven. By the angel is meant the Lord, here as n. 5, 415, and elsewhere; since an angel does nothing from himself, but from the Lord; therefore He said, *I will give to My two witnesses* (vers. 3); and they were the Lord's witnesses. By his standing the Lord's presence is signified; and by his saying is signified His command. By arising and measuring is signified to see and know. That to measure signifies to know and to search out the quality of the state, will be seen below. By the temple, the altar, and them that worship in it, the state of the church in the New Heaven is signified: by the temple the church as to truth of doctrine (n. 191); by the altar the church as to good of love (n. 392); and by them that worship is signified the church as to worship from these two. By them that worship is here signified adoration, which is worship; since the spiritual sense is abstracted from persons (n. 78, 79, 96); which is here manifest also from this, that he is said to measure them that worship. Those three also make the church, the truth of doctrine, the good of love, and worship from them. That it is the church in the New Heaven which is meant, is manifest from the last verse of this chapter, where it is said that the *temple of God was opened in heaven, and the ark of the covenant was seen in the temple* (vers. 19). The measuring of the temple is spoken of in the beginning of this chapter, that the state of the church in heaven might be seen and known before it should be conjoined to the church in the world. The church in the world is meant by the court without the temple, which he should not measure because it was given to the gentiles (vers. 2); and it is afterwards described by the great city which is called Sodom and Egypt (vers. 7, 8); but after that great city fell (vers. 13), it follows that the church became the Lord's (vers. 15, etc.). It is to be known that there is a church in the heavens equally as on earth, and that they make one like the internal and the external with men; for which reason the church in the

heavens is first provided by the Lord, and from it or through it the church on earth: hence it is said that the New Jerusalem came down from God out of the New Heaven (Apoc. xxi. 1, 2). By the New Heaven is meant a new heaven from Christians, which is treated of many times in what follows. To measure signifies to know and search out the quality, because by a measure is signified the quality of a thing or a state. This is signified by all the measures of the New Jerusalem in chapter xxi., and by these things there: that the angel that had the golden reed measured the city and its gates; and that he measured the wall a hundred and forty-four cubits, the measure of a man which is of an angel (vers. 15, 17). And as the New Church is signified by the New Jerusalem, it is manifest that by measuring it and the things which are of it, is signified to know the quality. The same is signified by measuring in Ezekiel, where it is said that the angel measured the house of God, the temple, the altar, the court, the chambers (xl. 3–17; xli. 1–5, 13, 14, 22; xlii. and xliii.); and that he measured the waters (xlvii. 3–5, 9): and therefore it is said, *Show the pattern to the house of Israel, and let them be ashamed of their iniquities: and they shall measure the pattern and the going out of it and the entering in of it and all the forms of it, that they may guard all the pattern* (Ezek. xliii. 10, 11). The same is signified by measuring in these places: *I lifted up my eyes, and behold, a man, in whose hand was a measuring line; and I said, Whither goest thou? and he said, To measure Jerusalem* (Zech. ii. 5, 6, 8). *He stood and measured the earth* (Hab. iii. 6). *The Lord Jehovah measured the waters in the hollow of His hand and meted out the heavens with the span, and weighed the mountains in scales, and the hills in the balance* (Isa. xl. 12). *Where wast thou when I founded the earth? who set the measures of it? and who stretched out the line upon it* (Job xxxviii. 4–5).

487. *And the court which is without the temple cast out,*

and measure it not, signifies that the state of the church on earth, such as it is as yet, is to be removed, and not to be known. By the court without the temple the church on earth is signified, because this is without heaven, which is the temple (n. 486). By casting out is signified to remove, here from heaven, because its state is such: and by not measuring is signified not to search out and know its quality (n. 486). The reason follows: *because it is given to the gentiles, and they shall trample down the holy city forty-two months.* That by the court without the temple the church on earth is here signified, such as it is as yet, is manifest from the things that follow in this chapter, where it is described by the great city, which spiritually is called Sodom and Egypt, in which the Lord's two witnesses lay slain, and which soon after fell in the great earthquake: and in this there were slain names of men seven thousand: besides other things. Elsewhere by a court in the Word the external of the church is signified; for there were two courts, which were passed through in entering the temple itself at Jerusalem: and because the church as to its internal was signified by the temple, therefore by the courts the church as to its external was signified; for which reason foreigners who were from the gentiles were admitted into the courts, but not into the temple itself. And as the external of the church is signified by the court, therefore also the church on earth and also heaven in the ultimates are signified by it, because the church on earth is the entrance into heaven, and in like manner heaven in ultimates. This is signified by the court in these passages: *Blessed is he whom Thou choosest, he shall dwell in Thy courts: we shall be satisfied with the goodness of Thy house, with the holiness of Thy temple* (Ps. lxv. 4). *Praise ye the name of Jehovah, ye who stand in His house, in the courts of the house of our God* (Ps. cxxxv. 1, 2). *How lovely are Thy tabernacles, O Jehovah; yea, my soul fainteth for the courts of Jehovah* (Ps. lxxxiv. 1, 2). *Enter*

into His gates with thanksgiving, into His courts with praise (Ps. c. 4). *The just shall flourish like the palm-tree; they that be planted in the house of Jehovah shall flourish in the courts of our God* (Ps. xcii. 12, 13). *A day in Thy courts is better than a thousand; I have chosen to stand at the door in the house of my God* (Ps. lxxxiv. 10). Besides other places, as Ps. xcvi. 8; cxvi. 19; Isa. i. 12; lxii. 9; Zech. iii. 7; Ezek. x. 3–5. Concerning the courts of the temple at Jerusalem, 1 Kings vi. 3, 37. Concerning the courts of the new temple, Ezek. xl. 17–31–44; xlii. 1–14; xliii. 4–7. And the court without the tabernacle, Exod. xxvii. 9–18.

488. *For it is given to the gentiles*, signifies because the state of that church is destroyed and desolated by evils of life, as is evident from the signification of gentiles, as being those who are in evils of life, and abstractly evils of the life (n. 147, 483).

489. *And the holy city shall they trample down forty-two months*, signifies that it had dispersed all the truth of the Word until not any remains. By the holy city, or walled-town, the Holy Jerusalem is meant; and by the Holy Jerusalem is meant the New Church which is in truths of doctrine: for holy is predicated of the Divine truth (n. 173); and a walled town signifies doctrine (n. 194): therefore by trampling down that city or walled-town is signified to disperse the truths of its doctrine. By forty-two months is signified even to the end when not any thing remains. By truths of doctrine are meant truths out of the Word, because from that is the doctrine of the church and every thing of it. That they who are in the internals of the church at this day have in this manner dispersed the truths of the Word, and hence of the doctrine of the church, and every thing of it, is described in this chapter by the beast coming up out of the abyss, and by his killing the two witnesses (vers. 7); and it may also be seen from the relations from the spiritual world, which are annexed to each chapter. By forty-two months is

signified even to the end when not any truth and good of the church remains, because the like is signified by forty-two as by six weeks; for six times seven are forty-two: and by six weeks, completeness to the end is signified. For the number six signifies this; and a week signifies state, and the seventh week a holy state, which is the new state of the church when the Lord begins His reign. The same is signified by this number in the following passage: *There was given to the beast that came up out of the sea a mouth speaking great things and blasphemies, and power was given unto him to do it forty-two months* (Apoc. xiii. 5. n. 583). Six signifies complete to the end, because three has that meaning (n. 505); and six is twice three: and in numbers the double and the single have the same signification. Besides, the like is signified by this number as by three and a half, because forty-two months make three and a half years. They are called months, because by a month a full state is signified; as in Isa. lxvi. 23; Apoc. xxii. 1, 2; Gen. xxix. 14; Num. xi. 18–20; Deut. xxi. 11, 13.

490. *And I will give unto My two witnesses*, signifies those who confess and acknowledge from the heart that the Lord is the God of heaven and earth, and that His Human is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue. These are they who are here meant by the two witnesses, because those two things are the two essentials of the New Church. That the first essential, that the Lord is the God of heaven and earth, and that His Human is Divine, is a testimony, and hence that they who in heart confess and acknowledge it are witnesses, may be seen n. 6, 846, and also from these passages: *I am the fellow-servant of thy brethren that have the testimony of Jesus; for the testimony of Jesus is the spirit of prophecy* (Apoc. xix. 10). *The angels of Michael overcame the dragon by the blood of the Lamb and by the Word of His testimony: and the dragon went away to make war with the rest of her seed, who kept the commandments*

of God, and had the testimony of Jesus Christ (Apoc. xii. 11, 17). *The souls of them that were beheaded for the testimony of Jesus and for the Word of God* (Apoc. xx. 4). These are they who acknowledged the Lord. This is called the testimony of Jesus, because the Lord testifies it from His Word, and thus from Himself; therefore He is called *the faithful and true witness* (Apoc. i. 5; iii. 14): and He says, *I testify of myself, and my testimony is true; because I know whence I come, and whither I go* (John viii. 14): also, *When the Comforter, the Spirit of truth, is come, He shall testify of Me* (John xv. 26). That the Comforter, the Spirit of truth, which is also the Holy Spirit, is the proceeding Divine, and that this is the Lord Himself, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 46–54). Now because the Lord Himself is the witness, therefore they also are meant by witnesses who testify this from the Lord as John did: *Jesus said, Ye sent unto John, and he was a witness to the truth; yet I receive not testimony from man* (John v. 33). *John came for testimony, that he might testify concerning the Light: he was not the Light, but that he might testify of the Light. The Word, which was with God, and which was God, was the true Light* (John i. 1–14, 34). That the second essential of the New Church, which is conjunction with the Lord by a life according to the precepts of the Decalogue, is a testimony, is manifest from the fact that the Decalogue is called the Testimony; as in these places: *Thou shalt put into the ark the Testimony which I will give thee* (Exod. xxv. 16). *Moses put the Testimony into the ark* (Exod. xl. 20). *The mercy-seat which is over the Testimony* (Lev. xvi. 13). *Leave the staves of the tribes before the Testimony* (Num. xvii. 19). Besides other places, as Exod. xxv. 22; xxxi. 7, 18; xxxii. 15; Ps. lxxii. 5; Ps. cxxxii. 12. Something shall here be said concerning conjunction with the Lord by a life according to the precepts of the Decalogue. There are two tables upon which

those precepts are written, the one for the Lord, the other for man. The first table teaches that many Gods are not to be worshipped, but one: the second table, that evils are not to be done. When therefore one God is worshipped, and man does not do evils, conjunction takes place; for as far as a man desists from evils, that is, repents, so far he is accepted of God, and does good from Him. But who now is the one God? A trinal God or a triune God is not one God, when the trinal and triune is in three Persons; but He in whom the trine or triune is in one Person, He is the one God; and that God is the Lord. Perplex the ideas as far as you can, yet you still will not bring it out clear that God is one, unless He is also one in Person. The whole Word, as well the Old Prophetic as the New Apostolic, teaches that it is so; as may manifestly be seen from the *Doctrine of the New Jerusalem concerning the Lord.*

491. *And they shall prophesy a thousand two hundred and sixty days*, signifies that those two things, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning. That these two things, the acknowledgment of the Lord and a life according to the precepts of the Decalogue, are the two essentials of the New Church, and are meant by the two witnesses, may be seen just above (n. 490): and that by prophesying is signified to teach (n. 8, 133). By the thousand two hundred and sixty days is signified to the end and the beginning; that is, to the end of the former church and thus to the beginning of the new. This is signified by that number because the same is signified by that number as by three and a half: for the number a thousand two hundred and sixty, reduced to years, makes three years and a half; and by three and a half an end and a beginning are signified (n. 505). In the following chapter the same is signified by this number as here: *And the*

woman fled into the desert, where she hath a place prepared of God, that they may nourish her there a thousand two hundred and sixty days (Apoc. xii. 6).

492. *Clothed in sackcloth*, signifies mourning meantime on account of the non-reception of the truth. By being clothed in sackcloth is signified mourning on account of the vastated truth in the church; for garments signify truths (n. 166, 212 328, 378, 379): and therefore, to be clothed in sackcloth, which is not a garment, signifies mourning that there is no truth; and where there is no truth, there is no church. The children of Israel represented mourning by various things, which were significative from correspondences; as by putting ashes upon the head, by rolling themselves in the dust, by sitting upon the earth in silence for a long time, by shaving themselves, by wailing and howling, by rending their clothes, and also by putting on sackcloth; beside other things: and each of them signified some evil of the church within them, on account of which they were punished. And when they were punished, they by such things represented repentance; and on account of the representation of repentance, and that of humiliation at the same time, they were heard. That mourning on account of vastated truth in the church was represented by putting on sackcloth, may be seen from these passages: *The lion hath come up from the thicket, he hath gone forth out of his place to lay waste the earth; for this gird ye on sackcloth, wail, howl* (Jer. iv. 7, 8). *Daughter of My people, gird thee with sackcloth, and roll thee in ashes, because the waster shall come suddenly upon you* (Jer. vi. 26). *Woe unto thee, Chorazin, and Bethsaida; for if the mighty works had been done in Tyre and Sidon which have been done in you, they would have repented in sackcloth and ashes* (Matt. xi. 21; Luke x. 13). *The king of Nineveh, after he heard the words of Jonah, laid aside his robe from him, and put on sackcloth, and sat in ashes and proclaimed a fast, and that man and beast*

should be covered with sackcloth (Jonah iii. 5, 6. Beside other places, as Isa. iii. 24; xv. 2, 3; xxii. 12; xxxvii. 1, 2; l. 3; Jer. xlviii. 37, 38; xlix. 3; Lam. ii. 10; Ezek. vii. 17, 18; xxvii. 31; Dan. ix. 3; Joel i. 8, 13; Amos viii. 10; Job xvi. 15, 16; Ps. xxx. 11; xxxv. 13; lxix. 11; 2 Sam. iii. 31; 1 Kings xxi. 27; 2 Kings vi. 30; xix. 1, 2).

493. *These are the two olive-trees and the two candlesticks, which stand before the God of the earth,* signifies love and intelligence, or charity and faith, both from the Lord, with them. By an olive-tree love and charity are signified, as will be seen presently: and by a candlestick is signified enlightenment in truths (n. 43), and hence intelligence and faith; because intelligence is from enlightenment in truths, and faith is from that. By standing before God is signified to hear and do what He directs (n. 366); here therefore that those two with them are from the Lord, who is the God of the earth; that is, with those who are in the two essentials of the New Church, spoken of above. It is hence manifest that by the two witnesses being the two olive-trees and the two candlesticks is signified that they were love and intelligence, or charity and faith. For these two constitute the church, love and charity its life, and intelligence and faith its doctrine. An olive signifies love and charity, because the olive-tree signifies the celestial church; and hence the olive, which is its fruit, signifies celestial love, which is love to the Lord. Therefore this love is signified by the oil with which all the holy things of the church were anointed. The oil which was called the oil of holiness was from olives and spices mixed (Exod. xxx. 23, 24): and from olive oil the lamps of the candlestick in the tabernacle were also lighted every evening (Exod. xxvii. 20; Lev. xxiv. 2). Similar things are signified by the olive-tree and the olives in Zechariah: two olive-trees were by the candlestick, the one at the right of the bowl, the other at the left of it, and two olive berries; these are the two sons of the olive-tree

standing before the Lord of the whole earth (iv. 3, 11, 12, 14). In David: *I am like a green olive-tree in the house of God* (Ps. lii. 8). And in Jeremiah: *Jehovah hath called thy name a green olive-tree, fair, with beautiful fruit* (xi. 16, 17). Besides elsewhere. Since the church was signified by Jerusalem, therefore also such things as are of the church were signified by many things which were in and around it. Near it also was the Mount of Olives, and by this the Divine love was signified; on which account Jesus was teaching in the temple during the days, and at night He went out and abode in the Mount of Olives (Luke xxi. 37; xxii. 39; John viii. 1). And upon that mountain Jesus spake with the disciples of the consummation of the age, and of His coming at that time (Matt. xxiv. 3, etc.; Mark xiii. 3, etc.). And from that mountain also He went to Jerusalem and suffered (Matt. xxi. 1; xxvi. 30; Mark xi. 1; xiv. 26; Luke xix. 26, 37): and this according to the prediction in Zechariah: *His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east* (xiv. 4). Because the olive-tree signifies the celestial of the church, therefore the cherubs in the midst of the temple of Jerusalem were made of olive-wood: in like manner the doors of the oracle and the posts (1 Kings vi. 23–33).

494. *And if any one will hurt them, fire shall go forth out of their mouth, and shall devour their enemies*, signifies that he who would destroy these two essentials of the New Church, perishes from infernal love. To wish to hurt the two witnesses signifies to wish to destroy those two essentials of the New Church, which are, the acknowledgment of the Lord as the God of heaven and earth even as to His Human, and a life according to the precepts of the Decalogue. That they are the witnesses may be seen above (n. 490). *Fire shall proceed out of their mouth*, signifies infernal love; *and shall devour their enemies* signifies that they who harm them will perish from it. But it is not to be understood here that the fire will proceed out

of the mouth of the witnesses, but from those who wish to destroy the two essentials of the New Church, which are meant by the witnesses (n. 490). The fire is infernal love; for he who does not live according to the precepts of the Decalogue, and does not go to God the Saviour and Redeemer, cannot do otherwise than be in infernal love, and perish. This is the same as in other places in the Word, where it is said that there is a fire from Jehovah which consumes the wicked; and that Jehovah acts from the fire of wrath, of anger, and of fury; beside other similar things: by which it is not meant that it is from Jehovah, but from the infernal love of the wicked. Such things are said in the Word because they are appearances, and the Word in the sense of the letter is written by appearances and correspondences. Since it is said that the fire should go forth out of their mouth, and by this is meant that it is from those who are in infernal love, a few places shall be adduced where fire is said to be from Jehovah: *The breath of Jehovah like a river of brimstone shall consume it* (Isa. xxx. 33). *A smoke went up from His nose, and fire out of His mouth; coals were kindled by it* (Ps. xviii. 8). *I will pour upon them the wrath of Mine anger, since inthe fire of My zeal the whole earth shall be devoured* (Zeph. iii. 8). *Behold, Jehovah will come in fire, to recompense with the wrath of His anger, and His rebuke with flames of fire* (Isa. lxvi. 15). *Thou shalt be visited by Jehovah with a flame of devouring fire* (Isa. xxix. 6; xxx. 30. Beside many other places).

495. *And if any one will hurt them, thus must he be killed,* signifies that he who condemns them shall in like manner be condemned. By hurting is here signified to condemn, because it follows, *thus must he be killed;* and by being killed in the Word is signified to be killed spiritually, which is to be condemned: for the Lord says, *With what judgment ye judge, ye shall be judged* (Matt. vii. 1).

496. *These have power to shut heaven, that the rain fall*

not in the days of their prophecy, signifies that they who turn themselves away from the two essentials of the New Church cannot receive any truth from heaven. By heaven is here meant the angelic heaven; hence by rain the truth of the church therefrom is signified: and therefore by shutting heaven that rain should not fall is signified that they cannot receive any truth of the church from heaven. The truth of the church from heaven is the truth of doctrine from the Word. It is said that the witnesses have this power; but it is meant here as above (n. 494), that they have not the power of shutting heaven, but that those who turn themselves away from the two essentials of the New Church shut it against themselves, because they remain in their falsities. That rain signifies the Divine truth from heaven, is evident from these passages: *My doctrine shall flow down as the rain, My word shall distil as the dew* (Deut. xxxii. 2). *If ye serve other gods, Jehovah will shut up the heaven, that there be no rain* (Deut. xi. 11, 14, 16, 17). *I will lay waste My vine, and I will command the clouds that they rain no rain upon it* (Isa. v. 6). *The showers have been withholden, and there hath been no latter rain; but yet thou hadst the forehead of a harlot* (Jer. iii. 3). *As the rain cometh down from heaven, so shall My Word be which goeth forth out of My mouth* (Isa. lv. 10, 11). *Ye children of Zion, rejoice and be glad in Jehovah, because He shall give you the former rain in justice* (Joel. ii. 23). *Thou, O God, didst send a plentiful rain* (Ps. lxviii. 9). *He shall come down like rain upon the mown grass, in His days shall the righteous flourish* (Ps. lxxii. 6, 7). *Jehovah shall come unto us as the rain, as the latter rain watereth the earth* (Hos. vi. 3). *My word shall drop upon them, and they shall wait for me as for the rain, and he shall open his mouth to the latter rain* (Job. xxix. 22, 23). *Son of man, say, thou art the land that is not cleansed, which has no rain in the day of anger, there is a conspiracy of the prophets in the midst of it* (Ezek. xxii. 24, 25. Beside other

places, Isa. xxx. 23; Jer. v. 24; x. 12, 13; xiv. 3, 4; li. 16; Ezek. xxxiv. 26, 27; Amos. iv. 7, 8; Zech. x. 1; Ps. lxv. 9, 10; cxxxv. 7; 2 Sam. xxxii. 3, 4). An inundating rain stands for the devastation of truth, Ezek. xiii. 11, 13, 14; xxxviii. 23; and for temptation, Matt. vii. 24–27.

497. *And they have power over the waters to turn them into blood*, signifies that they who turn themselves away from those two essentials falsify the truths of the Word. By waters truths are signified (n. 50); and by blood the falsification of the truth of the Word (n. 379); hence by turning the waters into blood is signified to falsify the truths of the Word. This is understood in like manner, as before, namely, that they who turn themselves away from the two essentials of the New Church can see nothing but the falsities in which they are; and if they confirm these by the Word, they falsify its truths.

498. *And to smite the earth with every plague as often as they will*, signifies that they who would destroy the two essentials of the New Church cast themselves into evils and falsities of every kind, as often and as far as they do it. By the earth is signified the church (n. 285); and by plague, evil and falsity (n. 456): hence by smiting the earth with every plague is signified to bring ruin upon the church by evils and falsities of every kind. But this is to be understood in the same manner as the foregoing passages; namely, that they who wish to smite with a plague, that is, to destroy, the two essentials of the New Church which is done from evil by falsities, cast themselves into evils and falsities of every kind: and as the natural sense is thus inverted when it becomes spiritual, this therefore, *as often as they will*, is also inverted in like manner into this, as often and as far as they do this. The reason is, that as far as any one destroys these two essentials, he so far destroys the truths of the Word; and as far as he destroys the truths of the Word, he so far casts himself into evils and falsities. For these two essentials are the truths of

the Word, as may be manifestly evident from the *Doctrine of the New Jerusalem concerning the Lord*, and the *Doctrine of Life from the Precepts of the Decalogue*. This, that the witnesses have power to smite the earth with every plague as often as they will, is similar to many things in the Word which are attributed to Jehovah, that is, to the Lord, that He smites men with plagues, and that this is of His will; when yet it is to be understood that He does not smite, and that it is not of His will; as in Zechariah: *This shall be the plague with which Jehovah shall smite all peoples who shall fight against Jerusalem* (xiv. 12, etc.). And in Jeremiah: *With the plague of an enemy have I smitten thee, with the chastisement of a tyrant, for the greatness of thy iniquity* (xxx. 14: and so in many other places). See also above (n. 494).

499. *And when they shall have finished their testimony*, signifies after the Lord has taught that He is the God of heaven and earth, and that there is conjunction with Him by a life according to the precepts of the Decalogue. When they shall have finished signifies after the Lord has taught. The two witnesses taught indeed, yet not from themselves, but from the Lord. That the testimony signifies these two essentials, see above (n. 490).

500. *The beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them*, signifies that they who are in the internals of the doctrine of faith alone will oppose, and fight against those two essentials of the New Church, and will themselves reject them, and, as far as they have influence, will cause others to reject them. By the beast that cometh up out of the abyss are meant those who came up out of the abyss and were seen as locusts (chap. ix. 1–12); and that these were they who are in the internals of the doctrine of faith alone may be seen in the explanation there. By making war is signified to set themselves in opposition, and to fight against the two essentials of the church, as described in

what follows. By overcoming and killing them is signified to reject and extirpate them in themselves, and, as far as they have influence, in others. The reason that they who are in the internals of the doctrine of faith alone will fight against and reject the two essentials, is that they have confirmed in themselves the two things that are antagonistic to them: first, that not the Lord, but God the Father, is to be approached; and second, that a life according to the Commandments of the Decalogue is not spiritual life, but only moral and civil life: and this they confirm, that no one may believe that he can be saved by works, but only by their faith. All they who have impressed these dogmas deeply upon their minds in schools and academies do not afterwards recede from them. For this there are three causes, hitherto unknown: first, that they have introduced themselves, as to their spirit, into society with their like in the spiritual world, where the greater part are satans, who are delighted solely with falsities, from whom they can in no way be separated, unless they reject those falsities: and neither can this be done, unless they go immediately to God the Saviour, and commence a Christian life according to the Commandments of the Decalogue. The second cause is, that they believe that the remission of sins, and thus salvation, is given in a moment in the act of faith, and afterward in its state or progress by the same act continued, preserved, and retained by the Holy Spirit, separately from the exercises of charity; and they who have once imbibed these things, afterward make sins of no account before God, and thus live in their uncleannesses. And because they know how to confirm such things subtly among the unlearned by falsifications of the Word, and among the learned by sophistry, it is here said that the beast out of the abyss overcame and killed those two witnesses. But this takes place with no others but those who love to follow their inclinations and are carried away by the enjoyments

of their lusts. These, when they are thinking concerning salvation, favor those things in heart, and embrace the belief of them with both hands; because they can thus be saved by a few words uttered with a tone of confidence, and need not attend to any thing of their life for the sake of God, but only for the sake of the world. The third cause is, that they who had in youth drank deeply of the internals of that faith, which are called the mysteries of justification, being afterwards promoted to an honored ministry, do not think in themselves concerning God and heaven, but concerning themselves and the world; only retaining the mysteries of their faith for the sake of reputation, that they may be honored as wise, and on account of their wisdom be esteemed worthy to be remunerated with wealth. This is the effect of that faith, because there is nothing of religion in it. That it is so, see the third relation above (n. 484). That by wars in the Word spiritual wars are signified, which are fightings against the truth, and are carried on by reasonings from falsities, is evident from these passages: *Spirits of demons go forth to gather them together to the battle in the great day of God Almighty* (Apoc. xvi. 14). *The dragon was wroth with the woman, and went away to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ* (Apoc. xii. 17). *It was given to the beast of the dragon to make war with the saints* (Apoc. xiii. 7). *Consecrate the battle against the daughter of Zion, and let us go up at noon* (Jer. vi. 4). *Ye have not gone up into the breaches to stand in the battle in the day of Jehovah* (Ezek. xiii. 5). *In Salem is the tabernacle of God, and His dwelling-place in Zion; where He brake the fiery darts, the bow, and the battle* (Ps. lxxvi. 2, 3). *Jehovah shall go forth as a mighty man, He shall stir up zeal as a man of war* (Isa. xlii. 13; Ps. xxiv. 8). *In that day Jehovah shall be for a spirit of judgment to him that sitteth in judgment,*

and for strength to them that turn the battle from the gate (Isa. xxviii. 6). *Deliver me from the evil man, and from the man of violence preserve me; the whole day they gather together for war, they sharpen their tongues as serpents* (Ps. cxl. 2–4). *Many shall come in My name, saying, I am Christ, and shall deceive many; and ye shall hear of wars and rumors of wars; see that ye be not troubled* (Matt. xxiv. 5, 6; Mark xiii. 6, 7; Luke xxi. 8, 9). The wars of the kings of the north and of the south, and the other wars, in Daniel, chap. x., xi., xii., signify no other than spiritual wars: besides the wars in other places, as Isa. ii. 3–5; xiii. 4; xxi. 14, 15; xxxi. 4; Jer. xlix. 25, 26; Hos. ii. 18; Zech. x. 5; xiv. 3; Ps. xxxv. 2, 3; xliv. 9, 10. Since spiritual wars are signified by the wars in the Word, the ministry of the Levites was therefore called military service; as is manifest from these passages: It was commanded that the Levites should be numbered, to perform military service, to do the work in the tent of the congregation (Num. iv. 23, 35, 39, 43, 47). *This is the office of the Levites, to perform military service in the ministry of the tent of the congregation; but from the age of fifty years he shall withdraw from the military service of the ministry, nor shall he minister any longer* (Num. viii. 24, 25). See also above (n. 447), where it is proved from the Word that armies signify the goods and truths of the church, and in the opposite sense its evils and falsities.

501. *And their bodies shall lie upon the street of the great city*, signifies that the two essentials of the New Church are altogether rejected by those who are interiorly in the falsities of the doctrine of justification by faith alone. By the bodies of the two witnesses the two essentials of the New Church are signified, which are, the acknowledgment of the Lord, that He alone is the God of heaven and earth, and that conjunction with Him is through a life according to the commandments of the Decalogue (n.

490, etc.). By the street of the great city is signified the falsities of the doctrine of justification by faith alone: by a street is signified falsity, as may be seen presently; and by a city is signified doctrine (n. 194). It is called the great city, because it is the reigning doctrine among the clergy in the whole Reformed Christian world, but not in like manner among the laity. By streets in the Word almost the same is signified as by ways, because streets are the ways in a city. But still the truths or falsities of doctrine are signified by streets, because a city signifies doctrine (n. 194); and by ways the truths or falsities of the church are signified, because the earth signifies the church (n. 285). That streets signify the truths or falsities of doctrine, may be seen from the following passages: *Judgment is rejected, and justice hath stood afar off; for truth hath fallen in the street, and equity cannot enter* (Isa. lix. 14). *The chariots shall rage in the streets, they shall run to and fro in the broadways* (Nah. ii. 4). *In the days of Jael the ways ceased, the streets ceased in Israel* (Judg. v. 6, 7). *How is the city of glory left? therefore her young men shall fall in the streets* (Jer. xlix. 25, 26; l. 30). *They that did feed delicately are desolate in the streets. The form of the Nazarites is darker than blackness, they are not known in the streets. They wandered as blind men in the streets. They hunted our steps that we cannot go in the streets* (Lam. iv. 5, 8, 14, 18). *I will cut off the nations, their corners shall be laid waste, I will desolate their streets* (Zeph. iii. 6). *After sixty-two weeks the street of Jerusalem shall be built, but in troublous times* (Dan. ix. 25). *The street of the city New Jerusalem was pure gold, as clear glass* (Apoc. xxi. 21). *In the midst of the street of it on this side and on that was the tree bearing twelve fruits* (Apoc. xxii. 2. Beside other places, as Isa. xv. 3; xxiv. 10, 11; li. 20; Jer. v. 1; vi. 16; vii. 17; ix. 21; xi. 13; xvi. 24, 25, 31; xliv. 9, 17; Lam. ii. 11, 19; Ezek. xi. 6; xxvi. 11, 12; Amos

v. 16; Zech. viii. 3–5; Ps. cxliv. 13; Job xviii. 17). Since streets signify the truths of the doctrine of the church, therefore they taught in the streets (2 Sam. i. 20); and it is said, *We have eaten before Thee and drunk before Thee, and thou hast taught in our streets* (Luke xiii. 26): and on this account the hypocrites prayed at the corners of the streets (Matt. vi. 2–5): and therefore the householder commanded his servants to go into the streets and ways, and call them in (Luke xiv. 21). For this reason falsity and what is falsified is called the mud, the dirt, and the dung of the streets (Isa. v. 25; x. 6; Mic. vii. 10; Ps. xviii. 42). The prophets that prophesied falsity were cast out into the streets of Jerusalem and there was none to bury them (Jer. xiv. 16).

502. *Which spiritually is called Sodom and Egypt*, signifies the two infernal loves, which are love of ruling from the love of self, and love of governing from the pride of one's own intelligence, which are in the church where God is not one and the Lord is not worshipped, and where they do not live according to the commandments of the Decalogue. By Sodom in the spiritual sense the love of ruling from the love of self is signified, treated of in what follows; and by Egypt is signified in the spiritual sense the love of governing from the pride of one's own intelligence, which also will be spoken of presently: and as these two loves are signified, Sodom and Egypt spiritually is therefore said. These loves are in the church where God is not one and the Lord is not worshipped, and where they do not live according to the precepts of the Decalogue, because man is born into these two loves, and comes into them while he is growing up: and these loves cannot be removed except by God the Saviour, and by a life according to His commandments. And they cannot by God the Saviour, unless He is approached; nor can a life according to His commandments be given, unless the man is led by Him. It may indeed be given, but not a life in which there is any thing

of heaven and hence of the church. This life is given only by Him who is life. That the Lord is that life may be seen in John. i. 1, 4; v. 26; vi. 33, etc.; xi. 25, 26; xiv. 6, 19; and in many other places. That the love of ruling from love of self and love of governing from the pride of one's own intelligence are the heads of all the loves in hell, and thus of all the evils and thence the falsities in the church, is not at this day known. The enjoyments of those loves, which exceed the enjoyments of all the pleasures of the natural mind, cause it not to be known, when yet they are spiritually Sodom and Egypt. That Sodom is love of ruling from love of self may be evident from the description of Sodom in Moses, that they wished to do violence to the angels that came thither into the house of Lot, and that fire and brimstone rained down out of heaven upon them (Gen. xix.). By the fire and brimstone is signified that love with its lusts. I saw similar things, when the cities and societies of such were overturned at the day of the final judgment, and themselves were cast down into hell. Those loves and their evils are signified by Sodom and Gomorrah in these passages: Isa. i. 10; iii. 8, 9; xiii. 19; Jer. xxiii. 14; xlix. 18; l. 37, 40; Lam. iv. 6; Ezek. xvi. 46–50; Amos iv. 11; Zeph. ii. 9, 10; Deut. xxix. 23; xxxii. 32; Matt. x. 14, 15; xi. 23; Mark vi. 11; Luke x. 10–12; xvii. 28, 29. It is not known in the world that that love is signified by Sodom; but retain this, and recollect it when you come into the spiritual world, which takes place after death, and you will be fully confirmed. But it is to be known that there is the love of ruling from love of self, and the love of ruling from love of uses: this love is heavenly, but the former infernal. Therefore, when the one makes the head, the other makes the feet; that is, when love of ruling from the love of self makes the head, then love of ruling from the love of uses, which also is love of being serviceable to the neighbor from the Lord, makes

at first the feet, afterward the soles of the feet, and at length is trampled upon. But yet, when love of ruling from love of uses, which, as was said, is a heavenly love, makes the head, then love of ruling from love of self, which is, as was said, an infernal love, at first makes the feet, afterward the soles of the feet, and is at length trampled upon. But in the world these two loves can with difficulty be distinguished by man, because their external forms are alike. Yet they are known from each other by this, that the heavenly love is with those who go to the Lord, and live according to the commandments of the Decalogue; and that the infernal love is with those who do not go to the Lord, and do not live according to the commandments of the Decalogue.

503. What Egypt signifies in the Word shall be told. Egypt signifies the natural man conjoined to the spiritual, and then the affection for truth, and knowledge and intelligence therefrom; and in the opposite sense it signifies the natural man separated from the spiritual, and then the pride of one's own intelligence, and hence insanity in spiritual things. Egypt signifies the natural man conjoined to the spiritual, and affection for truth and knowledge and intelligence thence, in the following passages: *In that day there shall be five cities in the land of Egypt swearing to Jehovah Zebaoth. In that day there shall be an altar to Jehovah in the midst of the land of Egypt; then shall Jehovah be made known unto Egypt, and the Egyptians shall know Jehovah in that day* (Isa. xix. 19–21). *In that day shall there be a highway out of Egypt into Assyria; that Assyria may come into Egypt, and Egypt into Assyria; and that the Egyptians may serve with Assyria: in that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the land; whom Jehovah Zebaoth shall bless, saying, Blessed be My people Egypt, and Assyria the work of My hands, and Israel Mine inheritance* (Isa. xix. 23–25).

Egypt here is the natural, Assyria is the rational, and Israel is the spiritual: these three make the man of the church. Hence the king of Egypt was called the son of the wise, the son of the kings of antiquity; and Egypt was called the corner-stone of the tribes (Isa. xix. 11, 13): and it is said of Solomon, that his wisdom excelled the wisdom of the Egyptians (1 Kings iv. 30): and that he took the daughter of Pharaoh to wife, and brought her into the city of David (1 Kings iii. 1): and that he built for the daughter of Pharaoh a house beside the porch (1 Kings vii. 8). For this reason also Joseph was brought down into Egypt, and became the ruler of the whole land there (Gen. xli.). Since Egypt signified the natural man as to affection for truth, and thence knowledge and intelligence, therefore Joseph, the husband of Mary, at the angel's monition, went with the infant Lord down into Egypt (Matt. ii. 14, 15), according to the prediction, *When Israel was a child, then I loved him, and out of Egypt I called my Son* (Hos. xi. 1). *Thou hast brought a vine out of Egypt; Thou hast planted it, and hast caused it to take deep root* (Ps. lxxx. 8, 9). For man is born natural, becomes rational, and afterward spiritual; and thus the vine out of Egypt is planted and takes root. For the sake of that representation Abraham also sojourned in Egypt (Gen. xii. 10, etc.). And Jacob with his sons was commanded to go down into Egypt, and also tarried there (Gen. xlvi.). Hence also the land of Canaan, by which the church is signified, is described as extending even to the river of Egypt (Gen. xv. 18; 1 Kings iv. 21; Mic. vii. 12); and Egypt is likened to the garden of Eden, the garden of God (Ezek. xxxi. 2, 8, 9; Gen. xiii. 10): and the knowledges of the natural man are called the desirable things of Egypt (Dan. xi. 43); and the fine linen in needlework from Egypt is mentioned (Ezek. xxvi. 7. Besides other places where Egypt is spoken well of, as Isa. xxvii. 12, 13; Ezek. xxix. 13–16; xxxi. 1–8;

Hos. xi. 11; Zech. x. 10, 11; xiv. 16–18; Ps. lxviii. 31, 32; 2 Kings xxv. 26). But in the opposite sense Egypt signifies the natural man separated from the spiritual, and then the pride of one's own intelligence, and thence insanity in spiritual things, in the following passages: *Because the heart of Pharaoh is lifted up in his height, and he hath shot up his top among the thick boughs, strangers shall cut him off and cast him forth. In the day that thou shalt go down into hell, I will cover the deep over him, and thou shalt lie in the midst of the uncircumcised* (Ezek. xxxi. 10–18). *The foundations of Egypt shall be overturned; the pride of his strength shall come down; and his cities shall be laid waste in the midst of the desolate cities: I will send fire into Egypt, and I will disperse Egypt among the nations, and scatter them in the lands* (Ezek. xxx. 1, to the end). *Woe to them that go down into Egypt for help, and look not to the Holy One of Israel; for Egypt is man, and not God; and its horses are flesh and not spirit* (Isa. xxxi. 1, 3). *Egypt riseth up as a flood; it saith, I will go up, I will cover the earth, and I will destroy: come up, ye horses; rage, ye chariots; the sword shall devour you, and shall be made drunk with blood; there is no healing to thee* (Jer. xlvi. 2, 7–9). *How say ye to Pharaoh, I am the son of the wise, the son of the kings of antiquity? where now are thy wise men? let them know: the princes of Zoar have become foolish; they have seduced Egypt, the corner-stone of the tribes: there shall be no work for Egypt, that it may make the head or the tail* (Isa. xix. 1–17). *Prophesy against Egypt: O great sea-beast, that liest in the midst of thy rivers: because he hath said, The river is mine, and I made me; therefore I will put hooks in thy jaws, and I will make the fish of thy rivers to stick to thy scales, and I will leave thee in the desert: and therefore shall the land of Egypt become a wilderness and a waste* (Ezek. xxix. 1–12. Besides other places, as Isa. xxx. 1, 7; Jer. ii. 17, 18, 36; xlii. 13–18; Ezek. xvi. 26, 28,

29; xxiii. 2–33; Hos. vii. 11, 13, 16; ix. 1, 3, 6; xi. 5; xii. 2; Joel iii. 19; Lam. v. 2, 4, 6, 8; Deut. xvii. 16; 1 Kings xiv. 25, 26; 2 Kings xviii. 21). Since the Egyptians became such, they were therefore vastated as to all goods and truths of the church. Their vastations are described by the miracles done there, which were plagues, and signified so many lusts of the natural man separated from the spiritual, which acts solely from its own intelligence and the pride of it. The plagues significative of its lusts were, that the waters in the river were turned into blood, so that the fish died, and the river stank (Ezek. vii.). That out of the rivers and lakes were brought forth frogs over the land of Egypt. That the dust of the earth was turned into lice. That a swarm of noxious winged things was sent (Exod. viii.). That a sore inflamed with pustules broke out upon man and beast. That it rained hail mingled with fire (Exod. ix.). That the locust was sent. That there was thick-darkness in all the land of Egypt (Exod. x.). That all the first-born in the land of Egypt died (Exod. xii.). And at length that the Egyptians were drowned in the Red Sea (Exod. xiv.), by which hell is signified. What is signified in particular by all these things may be seen in the *Heavenly Arcana* published at London, where they are explained. It is hence manifest, what is signified by the plagues and diseases of Egypt (Deut. vii. 15; xxviii. 60): what by being drowned in the flood of Egypt (Amos viii. 8; ix. 5): and whence it is that Egypt is called the land of bondage (Mic. vi. 4); the land of Ham (Ps. cvi. 22): also the furnace of iron (Deut. iv. 20; 1 Kings viii. 51). The reason that Egypt signifies both intelligence and insanity in spiritual things, is that the Ancient Church, which had spread into many kingdoms of Asia, was also in Egypt; and the Egyptians more than others then cultivated a knowledge of the correspondences between spiritual and natural things, as is manifest from the hieroglyphics there.

But when that knowledge with them was turned into magic, and became iodlatrous, then their intelligence in spiritual things became insanity: hence Egypt, in the opposite sense, signifies the latter. It may be seen from this, what is meant by the great city which spiritually is called Sodom and Egypt.

504. *Where also our Lord was crucified*, signifies the non-acknowledgment of the Lord's Divine Human, and thus a state of rejection. It is said in the church, that those crucify the Lord who blaspheme Him; as also those who, like the Jews, deny Him to be the Son of God. They who deny His Human to be Divine are like the Jews, because every one regards the Lord as a Man; and he who regards His Human as the equal of the human of another man cannot then think of His Divine, however this is said to be the Son of God, born from eternity, equal to the Divine of the Father. When this is said and read, it is heard indeed; but still it is not at the same time believed, when it is thought that the Lord is a material man like another man, retaining similar properties of the flesh. And as the hearer then removes His Divine, and does not regard it, he in that state is therefore as if he denied it; for he denies that His Human is the Son of God, as the Jews also did, and on that account crucified Him. Yet it is plainly said that the Lord's Human is the Son of God (Luke i. 32, 35; Matt. iii. 16, 17; and elsewhere). It is manifest from these things why the men of the church go immediately to God the Father, and many also immediately to the Holy Spirit, and rarely any one immediately to the Lord. Since the Jews, from the denial that the Lord was the Messiah, the Son of God, crucified Him, therefore their Jerusalem is also called Sodom (Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48); and the Lord says, *In the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day that the Son*

of Man shall be revealed (Luke xvii. 29, 30). What fire and brimstone signify, may be seen n. 452, 494.

505. *And they of the peoples and tribes and tongues and nations shall see their bodies three days and a half*, signifies when all who have been and shall be in falsities of doctrine and hence in evils of life from faith alone, at the end of the church which still is, until the beginning of the new, have heard and shall hear of the two essentials, which are the acknowledgment of the Lord and of works according to the Decalogue. By the peoples and tribes and tongues and nations are meant all of the Reformed who have been and will be in falsities of doctrine and hence in evils of life from faith alone. By peoples they are signified who are in falsities of doctrine (n. 483); by tribes the falsities and evils of the church (n. 349); by tongues the confession and reception of them (n. 483); and by nations they who are in evils of life (n. 483): hence by these four are meant all and each who have been and who will be such; and thus all who have been in the great city, and who will be in it, from those of similar character who are still to come out of the world. By their bodies, or those of the two witnesses, are signified the two essentials of the New Church, spoken of above (n. 501). By their seeing is signified when they have heard and shall hear of them; since to see is said in regard to their bodies, and to hear in regard to the two essentials. By three days and a half is signified unto the end and the beginning; that is, to the end of the church which as yet is, and to the beginning of the new. From these things now gathered into one sense, it is manifest that by *they of the peoples and tribes and tongues and nations shall see their bodies three days and a half*, the things said above are signified in the spiritual sense. Three days and a half signify to the end and beginning, because day signifies state, the number three what is complete to the end, and a half, a beginning. For the same is signified

by three days and a half as by a week, six days of which signify what is complete even to the end, and the seventh day signifies what is holy: for the number three and a half is half of the number seven, which makes a week; and a doubled number and the divided number from which it is, signify the same. That three signifies complete, thus to the end, may be seen from these passages in the Word: That Isaiah went naked and barefoot three years (xx. 3). That Jehovah called Samuel three times, and Samuel ran to Eli three times; and that the third time Eli understood (1 Sam. iii. 1–8). That Elijah stretched himself upon the widow's son three times (1 Kings xvii. 21). That Elijah commanded that they should pour water upon the burnt-offering three times (1 Kings xviii. 34). That Jesus said, that the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened (Matt. xiii. 33). That Jesus said to Peter that he would deny Him thrice (Matt. xxvi. 34). That the Lord thrice asked Peter, Lovest thou Me? (John xxi. 15–17). That Jonah was in the whale's belly three days and three nights (Jonah i. 17). That Jesus said that He would destroy the temple, and would Himself build it in three days (John ii. 19). That Jesus prayed three times in Gethsemane (Matt. xxvi. 39–44). That Jesus rose again on the third day (Matt. xxviii. 1. Beside many other places, as Isa. xvi. 14; Hos. vi. 2; Exod. iii. 18; x. 22, 23; xix. 1, 11, 15, 16, 18; Lev. xix. 23–25; Num. xix. 11 to the end; xxxi. 19–25; Deut. xix. 2–4; xxvi. 12; Josh. i. 11; iii. 2; 1 Sam. xx. 5, 12, 19, 20, 35, 36, 41; 2 Sam. xxiv. 11–13; Dan. x. 2–4; Mark xii. 2, 4–6; Luke xx. 12; xiii. 32, 33). Seven signifies full and complete equally as three; but seven is said of holy things, and three of things not holy.

506. *And shall not suffer their bodies to be put into sepulchres*, signifies that they have condemned and will condemn

them. By the bodies are here signified the two essentials of the New Church, spoken of n. 505 and above: and by not suffering them to be put into sepulchres is signified to reject them as condemned. This is signified, because by putting into sepulchres or burying, resurrection and continuation of life is signified; for then the things are committed to the earth, which are from the earth, thus which are earthly and hence unclean. Therefore by not being put into sepulchres, or not being buried, is signified to remain in things earthly and unclean, and therefore to be rejected as condemned. Hence, in the church among the children of Israel, which was a representative church, it was established that they who were regarded as condemned should be cast forth and not buried; as is manifest from these passages: *Jehovah said concerning them, they shall die grievous deaths, they shall not be mourned nor buried; they shall be as dung upon the face of the earth, and their carcasses shall be for food to the birds of the heavens and to the beast of the earth* (Jer. xvi. 3, 4). *The prophets that prophesy a lie shall be cast out in the streets of Jerusalem, and shall have none to bury them* (Jer. xiv. 16). *In that day they shall bring out the bones of the kings of Judah, the bones of his princes, and the bones of the priests, and the bones of the prophets, out of their sepulchres; they shall not be collected nor buried; they shall be for dung upon the face of the earth* (Jer. viii. 1, 2). That the dogs devoured Jezebel in the field, and there was none to bury her (2 Kings ix. 10). *Thou wast cast out of thy sepulchre as an abominable branch, as a carcass trodden under foot* (Isa. xiv. 19, 20. Beside other places, as Jer. xxv. 32, 33; xxii. 19; vii. 32, 33; xix. 11, 12; 2 Kings xxiii. 16).

507. *And they that dwell upon the earth shall rejoice over them and be glad*, signifies the delight of the affection of the heart and the soul in the church on that account with those who were in faith alone as to doctrine and life. By them

that dwell on the earth are meant they who are in the church, here those that are in the church where is faith alone: the earth signifies the church in which they are (n. 285). To rejoice and to be glad signifies to have delight of the affection of the heart and the soul. Delight of the affection of the heart is of the will, and delight of the affection of the soul is of the understanding; for by heart and soul in the Word, man's will and understanding are meant. Hence it is said, to rejoice and be glad, though joy and gladness appear as one thing: but in these two is the marriage of the will and the understanding, which is also the marriage of good and truth, which is in each and every thing of the Word: see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 80–90). Hence it is that both, to rejoice and to be glad, or joy and gladness, are spoken of in many other places in the Word; as in these: *Behold joy and gladness* (Isa. xxii. 13). *They shall obtain joy and gladness* (Isa. xxxv. 10; li. 11). *Joy and gladness are cut off from the house of our God* (Joel i. 16). *The voice of joy and the voice of gladness shall cease* (Jer. vii. 34; xxv. 10). *The fast of the tenth shall be for joy and gladness* (Zech. viii. 19). *Be glad with Jerusalem, and rejoice with her* (Isa. lxvi. 10). *Rejoice and be glad, O daughter of Edom* (Lam. iv. 21). *Let the heavens be glad, let the earth rejoice* (Ps. xcvi. 11). *Make me hear joy and gladness* (Ps. li. 8). *Joy and gladness shall be found in Zion* (Isa. li. 3). *Thou shalt have joy and gladness, and many shall rejoice at his birth* (Luke i. 14). *I will cause to cease the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11). *Let all those that seek Thee rejoice and be glad* (Ps. xl. 17; lxx. 4). *Let the just be glad, let them rejoice with gladness* (Ps. lxviii. 3). *Be glad in Jerusalem, rejoice for joy with her* (Isa. lxvi. 10).

508. *And shall send gifts one to another*, signifies consoci-

ation by love and friendship. To send gifts signifies to be consociated by love and friendship, because a gift consociates; for it produces love, and causes friendship. To one another signifies mutually.

509. *Because those two prophets tormented them that dwell upon the earth*, signifies that those two essentials, the one concerning the Lord and the Divine Human, and the other concerning a life according to the commandments of the Decalogue, are in opposition to the two essentials received in the Reformed Church, of which the one relates to a Trinity of Persons, and the other to salvation by faith alone without the works of the law, and that owing to that opposition the two essentials of the New Church, which is the New Jerusalem, are looked upon with contempt, dislike, and aversion. That these things are signified, when by the two prophets, or witnesses, the two essentials of the New Church are meant, and when by them that dwell upon the earth are meant those who are in the two essentials of the church of the Reformed, follows as a necessary conclusion. By tormenting is signified to be a matter of contempt, dislike, and aversion.

510. *And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet*, signifies that the two essentials of the New Church, at the end of the former, when the New Church is beginning and advancing, are vivified by the Lord with those who receive them. By the three days and a half is signified to the end and beginning (n. 505); and thus from the end of the church which as yet is, to the beginning of the new; here with those among whom the New Church commences and is progressing: because it is now said of the witnesses, that the *spirit of life entered into them, and they stood upon their feet*. By the spirit of life from God spiritual life is signified; and by standing upon the feet is signified natural life agreeing with the spiritual life, and thus to be vivified

by the Lord. This is signified because by the spirit of life the internal of man is meant, which is called the internal man, which viewed in itself is spiritual: for the spirit of man thinks and wills; and to think and will is in itself spiritual. By standing upon the feet the external of man is signified, which is also called the external man, which in itself is natural; for the body speaks and does what its spirit thinks and wills, and to speak and do is natural. That the feet signify things natural, may be seen n. 49, 468. What in particular is meant by this, shall be told. Every man who is reformed, is reformed first as to his internal man, and afterward as to the external. The internal man is not reformed by only knowing and understanding the truths and goods by which man is saved, but by willing and loving them; but the external man by speaking and doing the things which the internal man wills and loves: and as far as it does this, so far the man is regenerated. He is not regenerated before, because his internal is not before in effect, but only in the cause; and the cause, unless it is in effect, is dissipated. It is like a house built upon the ice, which falls to the bottom when the ice is melted by the sun. In a word, it is like a man without feet to stand and walk upon. It is the same with the internal or spiritual man, unless it is founded on the external or natural. This then is what is signified by the two witnesses standing upon their feet, after the spirit of life from God entered into them; and also by similar things in Ezekiel: *Jehovah said unto me, Prophesy unto the wind; and when I prophesied, the spirit entered into them, and they stood upon their feet* (xxxvii. 9, 10). Again: *The voice speaking to me said, Son of man, stand upon thy feet: then the spirit entered into me, and set me upon my feet* (ii. 1, 2). And again: *I fell upon my face; then the spirit came into me, and set me up upon my feet* (iii. 23, 24). This is also what is meant by the Lord's words to Peter: *Peter said, Thou shalt not*

wash my feet only, but also my hands and my head: Jesus said unto him, He that is washed needeth not save to wash his feet, and is clean every whit (John xiii. 9, 10).

511. *And great fear fell upon them that saw them*, signifies commotion of mind and consternation on account of the Divine truths. Fear signifies various things, according to that which causes it. The great fear here signifies a commotion of mind and consternation on account of Divine truths: for Divine truths have those effects with the evil; for they terrify when hell and eternal damnation are heard of at the same time. But that terror is shortly dissipated, together with the belief that there is any life after death.

512. *And they heard a great voice from heaven, saying unto them, Come up hither*, signifies those two essentials of the New Church taken up by the Lord into heaven, whence they are and where they are, and their protection. By a great voice out of heaven is signified from the Lord; for a voice out of heaven is from no one else. By *Come up hither* si signified their being taken up into heaven, whence they are and where they are, and the protection of them.

513. *And they ascended up into heaven in a cloud*, signifies the being taken up into heaven, and conjunction with the Lord there through the Divine truth of the Word in its literal sense. By going up into heaven is signified being taken up by the Lord into heaven, as just above (n. 512): here also conjunction with the Lord there, because they went up in a cloud; for by a cloud the sense of the letter of the Word is signified (n. 24); and through this there is conjunction with the Lord, and consociation with the angels; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 62–69).

514. *And their enemies beheld them*, signifies that they who are in faith separate from charity heard them, but remained fixed in their falsities. By beholding the two witnesses is signified to hear the two essentials of the New

Church, and also to see confirming things from the Word; because they saw them ascending in a cloud; and by a cloud the literal sense of the Word is signified (n. 24, 513). Yet that they did not receive, but remained fixed in their falsities, is manifest from this, that nothing more is said than that they beheld; and it follows that there was a great earthquake, and that they perished in it. By their enemies are meant those who were in the great city, which is spiritually called Sodom and Egypt; and that these are they who are in faith separated from charity may be seen above (n. 501, 502, etc.).

515. *And in that hour there was a great earthquake, and a tenth part of the city fell*, signifies that a remarkable change of state then took place with them, and that they were torn away from heaven and cast down into hell. In that hour signifies the time when they beheld the two witnesses go up into heaven, and yet remained fixed in their falsities, as just above (n. 514); for the two witnesses prophesied, that is, taught them (vers. 3). And after they were slain, and came to life again, and they also saw them ascend into heaven, and still did not recede from their falsities, then that great earthquake took place. That the same took place with the two *Doctrines of the New Jerusalem concerning the Lord, and concerning a Life according to the Commandments of the Decalogue*, may be seen in some degree from the Relations after the chapters. These two Doctrines are the two Witnesses which are here treated of. By an earthquake a change of state is signified (n. 331); here their destruction, because in it a tenth part of the city fell. By a tenth part is there signified all of them; for ten signifies many and all (n. 101); in like manner the tenth part or a tenth: as the fourth part or a fourth signifies the same as four (n. 322); and the third part or a third the same as three (n. 400). By falling is signified to sink down into hell, which takes place when

they are torn away from heaven. For the cities in the world of spirits which are in evils and falsities, — after they who are there have been visited, informed, and admonished, and still persist in their evils and falsities, — are shaken by an earthquake; and thereby a gulf is opened, into which they sink down: and the inhabitants then appear to themselves to be at the bottom, as it were in a desert; out of which they are sent away one by one to their places in hell. That it was so done with this city, will be seen below (n. 531).

516. *And there were slain in the earthquake names of men seven thousand*, signifies that in that state all those who professed faith alone, and therefore made the works of charity of no account, perished. By being slain is signified here as before to be spiritually slain, which is to perish as to the soul. By the earthquake is signified a change of state with them, and their destruction, as just above. By the names of men seven thousand are signified all who professed faith alone, and for that reason made no account of the works of charity, and therefore condemned the two holy essentials of the New Church. By names are signified they who are of such a quality, for the name signifies the quality of the man (n. 81, 122, 165): and by seven thousand are signified all who are such; for the same is signified by seven thousand as by seven, just as by twelve thousand the same as twelve (n. 348). That seven signifies all, and is predicated of the holy things of heaven and the church, and in the opposite sense of profane things, may be seen (n. 10, 391).

517. *And the remnant were affrighted, and gave glory to the God of heaven*, signifies that they who joined any goods of charity to their faith, when they saw the destruction of those, acknowledged the Lord, and were separated. By the remnant are here meant those who adjoined to faith any goods of charity. Their being affrighted signifies

through fear when they saw the destruction of the others. By giving glory to the God of heaven is signified to acknowledge the Lord as the God of heaven and earth: by giving glory is signified to acknowledge and to worship; and by the God of heaven and earth the Lord is meant, because He is the God of heaven and earth (Matt. xxviii. 18). Because these, through fear, acknowledge the Lord, they were separated, that they might be explored as to the origin from which they did good, whether from themselves or from the Lord. All those do goods from themselves, who do not shun evils as sins, that is, who do not live the commandments of the Decalogue; but they who so shun and live, do goods from the Lord.

518. *The second woe is past; behold, the third woe cometh quickly*, signifies lamentation over the perverted state of the church, and then a last lamentation, to be described presently. That woe signifies lamentation over the perverted state of the church, may be seen above (n. 416). By the third woe the last lamentation is signified, when there is a completion and end; for three and the third signify these (n. 505). To come quickly signifies hereafter; and the hereafter is described in the twelfth to the seventeenth chapters following, and finally in chapter twentieth, where the final judgment upon them is treated of.

519. *And the seventh angel sounded*, signifies the exploration and manifestation of the state of the church after its consummation, when the coming of the Lord and of His kingdom takes place. By sounding the trumpet is signified to explore and make manifest the state of the church after its consummation, when the coming of the Lord and of His kingdom takes place. The reason is, because this is signified by the seventh angel sounding; for by the six angels and their trumpets sounding, the explorations and manifestations of the consummated church have been signified, as is manifest from the preceding chapter, where

only its consummation is described. But that its state after consummation is now treated of, which is the coming of the Lord and of His kingdom, is manifest from these things that follow in this verse and afterwards: in this verse, *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ever and ever,* etc. This manifestation was made by the sounding of the seventh angel, because seven signifies the same as a week; and six days of it are days of labor and of what belongs to man, and the seventh is holy and the Lord's. That the devastation of the church, when there is no longer any truth of doctrine and good of life therein, and thus when its end has come, is meant by consummation, may be seen n. 658, 750; and because then is the coming of the Lord and of His kingdom, therefore both, the consummation of the age and the coming of the Lord, are spoken of in Matt. xxiv. 3; and both are also foretold in that chapter.

520. *And there were great voices in heaven, saying, The kingdoms of this world are become our Lord's and His Christ's and He shall reign for ever and ever,* signifies celebrations by the angels, that heaven and the church have become the Lord's as they were from the beginning; and that now also they have become the kingdom of His Divine Human; and thus that the Lord as to both will now reign over heaven and the church for ever. There were great voices, signifies celebrations by the angels: saying, the kingdoms of the world have become our Lord's and His Christ's, signifies that heaven and the church have become the Lord's as they were from the beginning, and now also the kingdom of His Divine Human: and He shall reign for ever and ever, signifies that the Lord is to reign over them as to both. That great voices in heaven signify celebrations of the Lord, because He has now taken His great power, is manifest from verse seventeenth following, where

those great voices appear in full. By the Lord here is meant the Lord from eternity, who is Jehovah; and by Christ His Divine Human is meant which is the Son of God (Luke i. 32, 35). That the Lord will reign as to His Divine Human also, is plainly manifest from these passages: *The Father hath given all things into the hand of the Son* (John iii. 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *Father, all Mine are Thine, and Thine are Mine* (John xvii. 10). *All power is given unto Me in heaven and in earth* (Matt. xxviii. 18). Concerning His Divine Human He also says that the Father and He are one. And that He is in the Father and the Father in Him (John x. 30, 38; xiv. 5–12). Add to this, that unless the Lord's Human is acknowledged to be Divine, the church perishes; since the Lord cannot then be in man and man in the Lord, as He teaches (John xiv. 20; xv. 4–6; xvii. 23): and this conjunction makes the man of the church, and thus the church. That the Lord's Divine Human is meant by Christ, is because Christ is the Messiah, and the Messiah is the Son of God whom they expected to come into the world. That Christ is the Messiah is manifest from these passages: *We have found the Messiah, which is, being interpreted, the Christ* (John i. 41). *The woman said, I know that the Messiah cometh, who is called the Christ* (John iv. 25). For Messiah in the Hebrew language is Anointed, as Christ is in the Greek language. That the Messiah is the Son of God appears from these passages: The high priest asked Him, whether He was the Christ (Messiah) the Son of God (Matt. xxvi. 63; Mark xiv. 61; John xx. 31). *Thou art the Christ the Son of God, who should come into the world* (John xi. 27). *Peter said, We believe and acknowledge that Thou art the Christ, the Son of the living God* (John vi. 69). That the Lord as to His Divine Human is the Son of God is manifest from this: *The angel said to Mary, Thou shalt conceive*

in thy womb, and shalt bring forth a Son; He shall be great, and shall be called the Son of the Highest. The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that Holy Thing which shall be born of thee shall be called the Son of God (Luke i. 31, 35: and from many other places). From these things it is manifest what is signified by *The kingdoms have become our Lord's and His Christ's.*

521. *And the twenty-four elders, who sat before God upon their thrones, fell upon their faces, and worshipped God,* signifies acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and the highest adoration. By the twenty-four elders sitting upon the thrones are signified all in heaven, in particular in the spiritual heaven (n. 233, 251): and by falling upon their faces and worshipping God, is signified the highest adoration, and the acknowledgment that the Lord is the God of heaven and earth.

522. *Saying, We give Thee thanks, O Lord God Almighty, who art and who wast and who art to come,* signifies confession and glorification by the angels of heaven that the Lord is He who is, who lives and has power of Himself, and governs all things, because He alone is eternal and infinite. By giving thanks, the acknowledgment and glorification of the Lord is signified. That the Son of Man, who is the Lord as to the Divine Human, is Almighty, the Alpha and the Omega, the Beginning and the End, the First and the Last, also He who is and who was and who is to come, may be seen above in the Apocalypse, chap. i. 8, 11, 17; ii. 8; iv. 8. And that they signify that it is He who is, lives and has power of Himself, governs all things, and is alone eternal and infinite, and God, may be seen above (n. 13, 29–31, 38, 57, 92).

523. *That Thou hast taken Thy great power, and hast entered upon Thy kingdom,* signifies the New Heaven and

the New Church, where they will acknowledge Him as the Only God, as He is and as He was. Thou hast taken thy great power, signifies the Divine omnipotence, which is His, and which was His from eternity. Thou hast entered upon Thy kingdom, signifies that heaven and the church are now His, as before. By His kingdom is here meant the New Heaven and New Church, spoken of in the Apocalypse (xxi. xxii.). In the Apocalypse, from the beginning to the end, the state of the former heaven and church, and their abolishment, is alone treated of; and afterward the New Heaven and the New Church, and their establishment; in which one God is acknowledged in whom is a Trinity, and that that God is the Lord. This the Apocalypse teaches from beginning to end: for it teaches that the Son of Man, who is the Lord as to the Divine Human, is the Alpha and the Omega, the Beginning and the End, the First and the Last; who is, was, and is to come, and is Almighty (n. 522): and at length that a New Church which is the New Jerusalem, will be the Church of the Lamb, that is, of His Divine Human, and thus at the same time of the Divine from which are all things; as is plainly manifest from these passages: *Let us rejoice and exult, for the time of the marriage of the Lamb is come, and His wife hath made herself ready* (Apoc. xix. 7). *There came one of the seven angels, and said unto me, Come hither, I will show thee the Bride the Lamb's wife; and he showed me the Holy City Jerusalem* (Apoc. xxi. 9, 10). *I Jesus am the root and the offspring of David, the bright and morning star: the Spirit and the bride say, Come; and let him that heareth say, Come* (Apoc. xxii. 16, 17). *There was given to the Son of Man dominion, and glory, and the kingdom; His dominion is an everlasting dominion, and His kingdom shall not perish* (Dan. vii. 14).

524. *And the nations were angry*, signifies those who are in faith alone, and hence in evils of life, that they became enraged and infested those who are against their faith.

By the nations they are meant who are in evils of life, and abstractly evils of life (n. 147, 483); but here those who are in faith alone, because these are here treated of: and these are in evils of life, because their religion is, that the law does not condemn them, provided they have faith that Christ took away its condemnation. Their being angry also signifies not only that they became enraged, but also that they infested those who are against their faith; as may be evident from what follows concerning the dragon (chap. xii. 17), and afterwards.

525. *And Thy wrath is come, and the time to judge the dead*, signifies their destruction and the final judgment upon those who have not any spiritual life. By Thy wrath the final judgment is signified (n. 340), and thus their destruction. This is signified by the Lord's wrath, because it appears to them as if the Lord from anger cast them down into hell; when yet the evil casts himself down. For it is as if a malefactor should attribute it to the law that he is punished; or to the fire that he is burnt, if he puts his hand in it; or to a drawn sword in the hand of one who is defending himself, if he is stabbed when he runs upon its point: so it happens with every one who is against the Lord, and from anger rushes against those whom the Lord protects. By the dead that are to be judged are meant in the universal sense those who have died out of the world; but in the proper sense those are meant who have not any spiritual life: of these the judgment is predicated in John iii. 18; v. 24, 29. The reason is, that they are said to be alive, who have spiritual life. Spiritual life is solely with those who go to the Lord, and at the same time shun evils as sins. Those who have no spiritual life are meant in these passages: *They joined themselves also unto Baalpeor, and ate the sacrifices of the dead* (Ps. cvi. 28). *The enemy persecuteth my soul, he hath made me to sit in darkness as the dead of the world* (Ps. cxliii. 3). *To hear the groaning*

of the prisoner, and to loose the sons of death (Ps. cii. 20). *I know thy works, that thou hast a name that thou livest, but art dead: be watchful, and strengthen the things which remain which are ready to die* (Apoc. iii. 1, 2). These are meant by the dead, because spiritual death is meant: therefore those also who are destroyed by that death are signified by the slain (n. 321, 325, and elsewhere). But they who have died out of the world are meant by the dead in these passages: *The dead were judged according to the things that were written in the books* (Apoc. xx. 12). *The rest of the dead lived not again* (Apoc. xx. 5). The reason is that by the first death is there meant natural death, which is to die out of the world; and by the second death spiritual death, which is damnation.

526. *And to give reward to His servants the prophets, and to the saints*, signifies the happiness of eternal life to those who are in truths of doctrine from the Word, and in a life according to them. By reward is signified the happiness of eternal life, as will be shown presently: by the prophets they are signified who are in the truths of doctrine from the Word (n. 8, 133): and by the saints they who are in a life according to them (n. 173). By reward is here meant the happiness of eternal life arising from the enjoyment and pleasantness of the love and affection for good and truth. For every affection of love has in itself its enjoyment and pleasantness, and the affection of the love of good and truth has enjoyment and pleasantness such as the angels of heaven have; and every affection remains with man after death. The reason is, that affection is of love, and love is the life of man; therefore every one has such life after death as his reigning love was in the world and the reigning love of those who have loved the truths of the Word, and have lived according to them, is the love of good and truth. Nothing else but the delight of good and the pleasantness of truth is meant by reward in the follow-

ing passages: *Behold, the Lord Jehovah cometh in strength; behold, His reward is with Him* (Isa. xl. 10; lxii. 11). *Behold, I come quickly; and My reward is with Me* (Apoc. xxii. 12). *My judgment is with Jehovah, and the reward of my work is with my God* (Isa. xlix. 4). *I Jehovah love judgment, I will give the reward of their work* (Isa. lxi. 8). *Do good, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest* (Luke vi. 35. Beside other places, as Jer. xxxi. 15–17; Matt. ii. 18; v. 3–12; x. 41, 42; Mark ix. 41; Luke vi. 22, 23; xiv. 12–14; John iv. 35, 36).

527. *And to them that fear Thy name, both small and great,* signifies who love the things which are the Lord's in a greater or less degree. By fearing the Lord's name is signified to love the things which are the Lord's. By fearing is signified to love; and by the Lord's name all things by which He is worshipped are signified (n. 81): by the small and the great are signified those who fear the Lord in a less or a greater degree. To fear here signifies to love, because every one who loves, fears also to do evil to him whom he loves. Genuine love is not given without that fear. Consequently, he who loves the Lord, fears to do evil, because evils are contrary to Him; for they are contrary to His Divine laws in the Word, which is from Him, and thus Himself; yea, they are contrary to His Divine essence, which is that He wishes to save all; for He is the Saviour; and He cannot save a man, unless he lives according to His laws and commandments. And what is more, he who loves evils, loves also to do evil to the Lord; yea, to crucify Him. This lies inmostly hid in every evil, even with those who confess Him with the mouth in the world. That it is so is unknown to men, but well known to the angels. That to fear God signifies to love the things that are God's, by doing them, and not being willing to do the things that are contrary to Him, is mani-

fest from these passages: *What doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him* (Deut. x. 12). *Ye shall walk after Jehovah your God, and fear Him, and keep His commandments* (Deut. xiii 4). *Jehovah thy God shalt thou fear, Him shalt thou serve, and to Him shalt thou cleave* (Deut. x. 20; vi. 2, 13, 24; viii. 6; xvii. 19; xxviii. 58; xxxi. 12). *O that there were in them a heart to fear Me, and to keep My commandments* (Deut. v. 29). *Teach me, O Jehovah, Thy way; unite my heart to the fear of Thy name* (Ps. lxxxvi. 11). *Blessed is he that feareth Jehovah, that walketh in His ways* (Ps. cxxviii. 1; cxii. 1; Jer. xliv. 10). *If I am a father, where is my honor? if I am a lord, where is my fear?* (Mal. i. 6; ii. 5; Isa. xi. 2, 3). *I will give them one heart and one way to fear Me; and I will put My fear in their heart, that they may not depart from Me* (Jer. xxxii. 39, 40). *The fear of Jehovah is the beginning of wisdom* (Ps. cxi. 10. Beside other places, as Isa. viii. 13; xxv. 3; xxix. 13; l. 10; Jer. xxxiii. 9; Ps. xxii. 23; xxxiii. 8, 18; xxxiv. 7, 9; lv. 19; cxv. 13; cxlvii. 11; Apoc. xiv. 7; Luke i. 50). But the fear of God with the evil is not love, but a fear of hell.

528. *And to destroy them that destroy the earth*, signifies the casting into hell of those who have destroyed the church. By destroying them that destroy the earth, is signified the casting into hell of those who have destroyed the church, because the church is signified by the earth (n. 285); and because it follows after these words, *the time to judge the dead is come;* by which the final judgment upon those who have no spiritual life is signified (n. 525). Thus by the time is come to destroy them that destroy the earth, is here signified the casting into hell of those who have destroyed the church. The like is said of Lucifer, by whom Babylon is meant, in Isaiah: *Thou hast destroyed thine earth, and hast slain thy people* (xiv. 20).

529. *And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant*, signifies the New Heaven, in which the Lord is worshipped in His Divine Human, and they live according to the commandments of His Decalogue: which are the two essentials of the New Church, by which there is conjunction. By the temple of God the Lord's Divine Human is signified, also heaven where the angels are, and the church on earth. That these three are signified by the temple of God, and that they cannot be separated, may be seen n. 191. But here by the temple of God is signified the Lord in His Divine Human in heaven where the angels are, because the temple of God in heaven is said. By the ark in the temple the Decalogue is meant; for in the ark were only the two tables, on which the Decalogue was inscribed. By its being open is signified that these two, the Divine Human and the Decalogue, which are the two essentials of the New Church, were now seen, and were seen after the evil were cast down into hell (n. 528). It is said, the ark of His covenant in His temple, because a covenant signifies conjunction; of which below. But something shall first be said concerning the Decalogue. What nation in the entire world does not know that it is evil to kill, to commit adultery, to steal, and to testify falsely? Unless they knew these things, and guarded by laws against such crimes, they must perish; for society, a commonwealth, and a kingdom, without those laws, would fall. Who can suppose that the Israelitish nation was so stupid above all other nations, as not to know that those were evils? Therefore one may wonder why these laws, known universally in the whole world, were promulgated with so great a miracle from Mount Sinai by Jehovah Himself, and written also by His finger. But hear: They were promulgated by Jehovah with such a miracle, and written by His finger, that it might be known that those laws were not only civil and

moral laws, but also spiritual laws; and that to do contrary to them was not only to do evil against a fellow-citizen and against society, but also to sin against God. Therefore, those laws, by promulgation from Mount Sinai by Jehovah, were made laws of religion. For it is evident that whatever Jehovah God commands, He commands it that it may be of religion; and that it is to be done for His sake; and for man's sake, that he may be saved. Those laws, because they were the first-fruits of the church about to be established by the Lord with the Israelitish nation, and because they were in a brief summary the aggregate of all things of religion, by which there is conjunction of the Lord with man and of man with the Lord, were on that account so holy, that nothing is more holy. That they were most holy may be evident from this: that Jehovah Himself, that is, the Lord, descended in fire; and that the mountain then smoked and trembled, and that there were thunders, lightnings, a thick cloud, and the voice of a trumpet (Exod. xix. 16, 18; Deut. v. 19–23). That the people, before the descent of Jehovah, prepared and sanctified themselves for three days (Exod. xix. 10, 11, 13). That the mountain was enclosed by bounds, that no one might approach to its base, lest he should die (Exod. xix. 12, 13, 20–23; xxiv. 1, 2). That that law was written on two tables of stone, and that it was written by the finger of God (Exod. xxxi. 18; xxxii. 15, 16; Deut. ix. 10). That the face of Moses shone, when he brought the tables down from the mountain the second time (Exod. xxxiv. 29–35). That the tables were laid up in the ark (Exod. xxv. 16; xl. 20; Deut. x. 5; 1 Kings viii. 9). That the place in the tabernacle where the ark was, was called the Holy of Holies (Exod. xxvi. 33, and elsewhere). That the ark, on account of the law in it, was called Jehovah there (Num. x. 35, 36; 2 Sam. vi. 2; Ps. cxxxii. 8). That Jehovah spake with Moses above the ark (Exod. xxv. 22; Num. vii. 89). That

on account of the holiness of that law, it was not lawful for Aaron to enter within the veil where the ark was, except with sacrifices and incense, lest he should die (Lev. xvi. 2–14, etc.). That owing to the presence and power of the Lord in the law which was in the ark, the waters of the Jordan were divided, and as long as it rested in the middle, the people passed over on dry land (Josh. iii. 1–17; iv. 5–20). That by carrying the ark around, the walls of Jericho fell down (Josh. vi. 1–20). That Dagon the god of the Philistines fell down to the earth before the ark, and afterwards lay upon the threshold of the temple with his head broken off (1 Sam. v. 3, 4). That the Ekronites and Bethshemites were smitten on account of the ark to the number of many thousands (1 Sam. v. and vi). That the ark was introduced into Zion by David with sacrifices and rejoicing (2 Sam. vi. 1–19). That Uzzah died at that time, because he touched it (2 Sam. vi. 6, 7). That the ark was the inmost recess in the temple of Jerusalem (1 Kings vi. 19, etc.); viii. 3–9). That the tables on which the law was written were called the Tables of the Covenant, and from them the ark was called the Ark of the Covenant, and the law itself the Covenant (Num. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 11; 1 Kings viii. 19, 21; and elsewhere). That law being called the covenant, signifies conjunction, because covenants are made for the sake of love, of friendship, of consociation, and thus of conjunction. Therefore it is said of the Lord, that *He shall be for a covenant to the people* (Isa. xlii. 6; xlix. 8). And He is called *the Angel of the covenant* (Mal. iii. 1): and His blood, *the blood of the covenant* (Matt. xxvi. 27; Zech. ix. 11; Exod. xxiv. 4–10). And for that reason the Word is called the Old Covenant and the New Covenant.

530. *And there were lightnings, and voices, and thunders, and an earthquake, and great hail*, signifies that then, below, there were reasonings, commotions, and falsifications of

good and truth. By the lightnings, voices, and thunders, reasonings are signified (n. 396). By the earthquake are signified changes of the state of the church (n. 331); here commotions. By the great hail, falsifications of truth and good are signified (n. 399). These things took place in the lower parts, where the evil still tarried, before the final judgment was executed upon them; for it is said in the eighteenth verse preceding, *The time to judge the dead is come, and to destroy them that destroy the earth.* Such things take place in the world of spirits, from the presence and influx of heaven, which is above them.

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531. To this I will add this Relation. I was suddenly seized with a disease almost deadly: my whole head was weighed down heavily: a pestilential smoke ascended from the Jerusalem which is called Sodom and Egypt: I was half dead with severe pain: I expected the end. I lay thus in my bed for three days and a half: my spirit was affected thus, and from it my body. And then I heard around me the voices of them that said, "Lo, he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the street of our city." And they asked some of the clergy whether he was worthy of burial; and they said that he was not: "let him lie; let him be looked at." They passed to and fro and mocked. In truth this happened to me, when this chapter of the Apocalypse was being explained. Harsh speeches of the scoffers were then heard, especially these: "How can repentance be performed without faith? How can Christ the Man be adored as God? When we are saved of free grace without any merit of our own, what need we then but the faith alone, that God the Father sent the Son, to take away the condemnation of the law, impute to us His

merit, and thus justify us before Him, and absolve us from our sins by His herald the priest, and then give the Holy Spirit to operate all good in us? Is not this according to the Scripture, and also according to reason?" These things the crowd that stood by applauded. I heard these things; but could not answer, because I lay almost dead.

But after three days and a half my spirit recovered; and I went forth in the spirit from the broad way into the city, and said again, "Repent, and believe in Christ; and your sins will be remitted, and ye will be saved: if not, ye will perish. Did not the Lord Himself preach repentance for the remission of sins, and that they should believe in Him? Did He not command the disciples to preach the same? Does not entire security of life follow the dogma of your faith?" But they said, "What nonsense! Has not the Son made satisfaction? Has not the Father imputed it? Has He not justified us, who have believed this? We are thus led by the spirit of grace. What sin is there then in us? What power has death over us? Do you comprehend this gospel, preacher of sin and repentance?" But then a voice came forth out of heaven, saying, "What is the faith of the impenitent but a dead faith? The end is come: the end has come upon you secure ones; blameless in your own eyes; justified in your faith; devils." And suddenly an abyss was then opened in the midst of that city; and it widened; and house fell upon house; and they were swallowed up; and soon the water boiled up out of a broad whirlpool, and overflowed the waste.

When they were thus engulfed, and seemed inundated, I desired to know their lot in the deep; and it was said to me from heaven, "Thou shalt see and hear." And then the waters in which they seemed to be inundated, disappeared before my eyes; because waters in the spiritual World are correspondences, and hence appear around those who are

in falsities. And then they were seen by me in a sandy bottom, where heaps of stones were piled up; among which they were running about, and lamenting that they were cast out of their great city. And they cried out and exclaimed, "Why has this come upon us? Are we not, through our faith, clean, pure, just, and holy?" And others cried, "Are we not, through our faith, cleansed, purified, justified, and sanctified?" And others, "Are we not, through our faith, made such that we may appear, be seen, and be reputed, before God the Father, and be declared before the angels, as clean, pure, just, and holy? Are not we reconciled, propitiated, expiated, and so absolved, washed, and cleansed from sins? Has not the condemnation of the law been taken away by Christ? Why then are we cast together here as condemned? We have heard, from an audacious preacher of sin in our great city, 'Believe in Christ, and repent.' Did we not believe in Christ, when we believed in His merit? Have we not repented, when we have confessed that we are sinners? Why, then, has this befallen us?" But a voice was then heard speaking to them from one side, "Do you know any sin in which you are? Have you in any wise examined yourselves? Have you on that account shunned any evil as a sin against God? And he that does not shun it, is in it. Is not sin the devil? Wherefore you are they of whom the Lord says, 'Then shall ye begin to say, we have eaten and drank before Thee, and Thou hast taught in our streets: but He shall say, I say unto you, I know you not whence ye are; depart from Me, all workers of iniquity,' (Luke xiii. 26, 27): of whom He also speaks in Matt. vii. 22, 23. Depart, therefore, each to his place. You see openings into caverns: enter in thither, and to each of you will be given there his work to do, and there food in proportion to the work. If you do not, hunger will compel you to enter."

A voice afterwards came from heaven to certain ones upon the earth, who were without that great city, and who are spoken of in vers. 13, saying loudly, "Take heed to yourselves, beware of consociation with such. Can you not understand that the evils which are called sins and iniquities render a man unclean and impure? How can the man be cleansed and purified from them, but by actual repentance, and by faith in Jesus Christ? Actual repentance is to examine one's self, to know and acknowledge his sins, to hold himself guilty, to confess them before the Lord, to implore help and power to resist them, and so to desist from them, and to lead a new life; and to do all this as of himself. Do so once or twice in a year, when you come to the Holy Communion; and afterwards, when the sins of which you have found yourselves guilty recur, then say to yourselves, 'We do not will these, because they are sins against God.' This is actual repentance. Who cannot understand, that he who does not examine and see his sins, remains in them? For all evil is delightful to man from birth. For it is delightful to him to revenge, to commit adultery, to defraud, to blaspheme, and especially to rule from the love of self. Does not the delight prevent you from seeing them? And if perchance it is said that they are sins, do you not from the enjoyment of them excuse them? yea, persuade yourselves, and confirm it by falsities, that they are not sins? and so remain in them, and do them afterwards more than before? and this even until you do not know what sin is; yea, whether there is such a thing. It is otherwise with every one who actually repents. The evils which he knows and acknowledges, he calls sins, and therefore begins to shun and turn away from them, and to feel the delight of them as undelightful. And as far as he does this, he so far sees and loves goods, and at length feels the delight of them, which is the delight of heaven. In a word, as far as one rejects

the devil, he is adopted by the Lord; and is taught, led, withheld from evils, and kept in good, by Him. This is the way, and there is no other, from hell to heaven."

It is matter of wonder that the Protestants have a certain deep-rooted opposition, repugnance, and aversion, to actual repentance, which is so great that they cannot compel themselves to examine themselves, and see their sins, and confess them before God. It is as if a horror invades them, when they think of it. I asked many concerning it in the spiritual world, and they all said that it was beyond their power. When they heard that still the Papists do it, that is, that they examine themselves, and openly confess their sins before a monk, they greatly wondered; and still more that the Protestants cannot do it in secret before God; although it is equally enjoined upon them before they come to the Holy Supper. And some there inquired why this was so; and they found that faith alone induced such a state of impenitence and such a heart. And it was then given them to see, that those of the Papists who worship Christ, and do not invoke saints, and thus do not adore His vicar so called, and any key-bearer of His, are saved.

After this there was heard as it were thunder, and a voice speaking from heaven, saying, "We are astonished! Say to the congregation of the Protestants, 'Believe in Christ, and repent; and ye shall be saved.' " And I said so: and I added moreover, "Is not Baptism a sacrament of repentance, and hence an introduction into the Church? What else do the sponsors promise for the one that is to be baptized, but that he shall renounce the devil and his works? Is not the Holy Supper a sacrament of repentance, and hence introduction into heaven? Is it not said to the communicants, that they should by all means repent before coming? Is not the Catechism, the universal doctrine of the Christian church, a teacher of repentance?

Is it not there said, in the six precepts of the second table, This and that evil thou shalt not do? and not this and that good thou shalt do? You may hence know, that as far as one shuns evil, he loves good; and that before this, he does not know what good is; yea, nor what evil is."

CHAPTER TWELFTH.

1. And a great sign was seen in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And she being with child, cried, travailing in birth, and pained to bring forth.

3. And another sign was seen in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.

4. And his tail drew the third part of the stars of heaven, and cast them unto the earth. And the dragon stood before the woman who was ready to bring forth; that when she brought forth, he might devour her child.

5. And she brought forth a male child, who was to feed all nations with a rod of iron; and her child was caught up unto God and His throne.

6. And the woman fled into the wilderness, where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days.

7. And there was war in heaven: Michael and his angels fought with the dragon; and the dragon fought and his angels:

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil and Satan, that seduceth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a great voice in heaven, saying, Now is come the salvation and the strength and the kingdom of

our God and the power of His Christ; for the accuser of our brethren is cast down, that accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their life even unto death.

12. For this rejoice, O heavens, and ye that dwell in them: woe to the inhabiters of the earth and of the sea; for the Devil is come down unto you, having great wrath, knowing that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the son.

14. And there were given to the woman two wings of a great eagle, that she might fly into the wilderness into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out after the woman out of his mouth water as a flood, that he might cause her to be swallowed up by the flood.

16. And the earth helped the woman: and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus Christ.

18. And I stood upon the sand of the sea.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The New Church and its doctrine are here treated of. By the woman the New Church is meant; and by the child which she brought forth, its doctrine. And they in the present church are also treated

of, who from doctrine believe in a trinity of Persons, and in the duality of the Person of Christ, and in justification by faith alone: these are meant by the dragon. The persecution of the New Church by these on account of its doctrine, and its protection by the Lord until from a few it spreads among many, are then treated of.

Contents of each Verse. "And a great sign was seen in heaven," signifies revelation from the Lord concerning His New Church in the heavens and on earth, and the difficult reception of and assault upon its doctrine. "A woman clothed with the sun, and the moon under her feet," signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem. "And upon her head a crown of twelve stars," signifies its wisdom and intelligence from the knowledges of Divine good and Divine truth from the Word. "And she, being with child, cried, travailing in birth, and pained to bring forth," signifies the nascent doctrine of the New Church, and its difficult reception on account of resistance from those that are meant by the dragon. "And another sign was seen in heaven," signifies revelation from the Lord concerning those who are against the New Church and its doctrine. "And behold, a great red dragon," signifies those in the church of the Reformed, who make God three and the Lord two, and who separate charity from faith, and make the latter, and not at the same time the former, saving. "Having seven heads," signifies insanity from the truths of the Word falsified and profaned. "And ten horns," signifies much power. "And upon his heads seven diadems," signifies all the truths of the Word falsified and profaned. "And his tail drew the third part of the stars of heaven and cast them unto the earth," signifies that by falsifications of the truths of the Word they have discarded from the church all spiritual knowledges of good and truth, and have utterly destroyed them by applications to falsities. "And the dragon stood before the woman who

was ready to bring forth, that when she brought forth he might devour her child," signifies that they who are meant by the dragon are eager to extinguish the doctrine of the New Church at its birth. "And she brought forth a male child," signifies the doctrine of the New Church. "Who was to feed all nations with a rod of iron," signifies which by truths from the literal sense of the Word and at the same time by rational arguments from natural light will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. "And her child was caught up unto God and to His throne," signifies the protection of the doctrine by the Lord, and the watchful care of it by the angels of heaven. "And the woman fled into the wilderness," signifies the church at first among a few. "Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days," signifies the state of the church at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state. "And there was war in heaven: Michael and his angels fought with the dragon; and the dragon fought and his angels," signifies the falsities of the former church fighting against the truths of the new. "And prevailed not, neither was their place found any more in heaven," signifies that they were convicted of being in falsities and evils, and still remained in them, and that on that account they were torn away from conjunction with heaven, and cast down. "And the great dragon was cast out, that old serpent, called the Devil and Satan," signifies that they were turned away from the Lord to themselves and from heaven to the world, and hence were in the evils of lusts and in falsities. "That seduceth the whole world," signifies that they pervert all things of the church. "He was cast out into the earth, and his angels with him," signifies that they were cast out into the world of spirits which is in the midst between heaven and hell, from which there is immediate conjunction with men on

earth. "And I heard a great voice in heaven saying, Now is come the salvation and the strength and the kingdom of our God and the power of His Christ," signifies the joy of the angels of heaven, that the Lord alone now reigns in heaven and in the church, and that they who believe in Him are saved. "For the accuser of our brethren is cast down, that accuseth them before our God day and night," signifies that those who opposed the doctrine of the New Church were removed by the final judgment. "And they overcame him by the blood of the Lamb and by the word of their testimony," signifies victory by the Divine truth of the Word and by the acknowledgment of the Lord. "And they loved not their life even unto death," signifies who did not love themselves more than the Lord. "For this rejoice, O heavens, and ye that dwell in them," signifies a new state of heaven, that they are in the Lord and the Lord in them. "Woe to the inhabiters of the earth and of the sea, for the Devil is come down unto you, having great wrath," signifies lamentation over those in the church who are in falsities of faith and thence in evils of life, because they are in conjunction with the dragonists. "Knowing that he hath but a short time," signifies because he knows that the New Heaven is formed, and that thus the New Church on the earth is at hand, and that he with his like will then be cast into hell. "When the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the son," signifies that the dragonists in the world of spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. "And there were given to the woman two wings of a great eagle, that she might fly into the wilderness into her place," signifies the Divine circumspection for that church, and protection while it is yet among a few. "Where she is nourished for a time, and times, and half a time, from the face of the serpent," signifies that on account of the craftiness of them that seduce, preparation is made cautiously that it may

come among more, until it grows to its appointed state. "And the serpent cast out after the woman out of his mouth water as a flood, that he might cause her to be swallowed up by the flood," signifies reasonings from falsities in abundance to destroy the Church. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies that those reasonings in abundance fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. "And the dragon was wroth with the woman, and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus Christ," signifies the hatred kindled with those who believe themselves to be wise on account of confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, against those who acknowledge the Lord alone as the God of heaven and earth, and that the Decalogue is the law of life; approaching novitiates with the design of seducing them. "And I stood upon the sand of the sea," signifies his state now spiritual-natural.

THE EXPLANATION.

532. *And a great sign was seen in heaven*, signifies revelation from the Lord concerning His New Church in the heavens and on the earth, and the difficult reception of and assault upon its doctrine. By a sign from heaven is here meant a revelation of things to come, and by the great sign seen in heaven revelation concerning the New Church is meant; for the woman clothed with the sun, who is treated of in this chapter, signifies that church. The male child which she brought forth signifies its doctrine. Her being pained to bring forth, signifies its difficult reception. The dragon's wishing to devour the male child, and his perse-

cuting the woman afterward signifies assault upon it. These things are meant by the great sign seen in heaven. A sign in the Word relates to future things, and then it is a revelation; or it relates to the truth, and then it is a testification; or to the quality of a state or thing, and then it is a manifestation. A sign relates to future things, and is then a revelation, in the following passages: *Let them declare to us what shall happen, that we may know the latter end of them; or make us to hear things to come; show us the signs for the future* (Isa. xli. 22, 23). The disciples said to Jesus, *What shall be the sign of Thy coming, and of the consummation of the age* (Matt. xxiv. 3; Mark xiii. 4; Luke xxi. 7). *There shall be signs from heaven, and signs in the sun, the moon, and the stars* (Luke xxi. 11, 25). *And then shall appear the sign of the Son of Man* (Matt. xxiv. 30). It was said to king Hezekiah, *This shall be a sign to thee, that Jehovah will do this thing, the shadow shall be brought back in the degrees of Ahaz.* Afterward Hezekiah said, *What is the sign that I shall go up into the house of Jehovah* (Isa. xxxviii. 7, 8, 22: and elsewhere). That a sign relates to the truth, and that it is then a testification, and likewise to the quality of a state, and that it then is a manifestation, is plain from other places in the Word.

533. *A woman clothed with the sun, and the moon under her feet,* signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem. That the Lord's New Church is signified by this woman is evident from every thing in this chapter when understood in the spiritual sense. That the church is also signified by a woman elsewhere in the Word, may be seen (n. 434): and the church is signified, because the church is called the bride and wife of the Lord. She was seen clothed with the sun, because it is in love to the Lord: for it acknowledges Him, and does His precepts; and this is to love Him (John xiv. 21–24). That the sun signifies love see n. 53. The

moon was seen under the woman's feet, because the church on the earth is meant, which was not yet conjoined to the church in the heavens. By the moon is signified intelligence in the natural man, and faith (n. 423); and by being seen under the feet is meant that it is to be on the earth. Generally the church itself, when it is conjoined, is signified by the feet. It is to be known, that there is a church in the heavens equally as on the earth; for the Word is there, temples are there, and preachings in them: ministers and priesthoods are there. For all the angels there have been men, and their departure out of the world has been to them only the continuation of life; therefore they are being perfected in love and wisdom also, each according to the degree of affection for truth and good which they brought with them from the world. The church with them is meant here by the woman encompassed with the sun, and upon whose head was a crown of twelve stars. But because the church in the heavens does not subsist, unless there is also a church on the earth, which is in concordant love and wisdom, and this is yet to come, therefore the moon was seen under the woman's feet, by which specifically faith is here signified; through which, such as it is at this day, conjunction is not given. The reason that the church in the heavens does not subsist, unless there is a church conjoined to it on the earth, is that heaven where the angels are, and the church where men are, act as one, like the internal and the external with man; and the internal with man does not subsist in its state, unless the external is conjoined to it: for the internal without the external is like a house without a foundation, or like seed upon the ground, and not in the ground, and thus like any thing without a root: in a word, like a cause without an effect in which it may be. It may be seen from this, that there is an absolute necessity that there should be a church somewhere in the world, where the Word is, and the Lord is thereby known.

534. *And upon her head a crown of twelve stars*, signifies

its wisdom and intelligence from the knowledges of the Divine good and the Divine truth from the Word. By a crown upon the head wisdom and intelligence are signified (n. 189, 235, 252). By stars are signified knowledges of Divine good and Divine truth from the Word (n. 51, 420). By twelve all things of the church are signified which have reference to its good and truth (n. 348). Hence then by the crown of twelve stars upon the head of the woman, the wisdom and intelligence of the New Church is signified, from the knowledges of Divine good and Divine truth from the Word.

535. *And she, being with child, cried, travailing in birth, and pained to bring forth*, signifies the nascent doctrine of the New Church, and its difficult reception on account of resistance from those who are meant by the dragon. To be with child signifies the nascent doctrine, because by the offspring which she bore in the womb, whose birth is treated of in verse 5, the doctrine of the New Church is signified, for in the spiritual sense of the Word nothing else is signified by being with child, travailing, and bringing forth, but conceiving and bringing forth what is of spiritual life, spoken of in what follows. By crying out, travailing, and being pained to bring forth, the difficult reception of that doctrine, on account of resistance from those that are meant by the dragon, is signified. This is manifest from what follows in this chapter; as that the dragon stood before the woman who was about to bring forth, that he might devour her offspring; and that he afterwards pursued her into the wilderness. That by being with child, travailing, and bringing forth, nothing else is signified in the Word, is manifest from the following passages: *Jesus said, Except a man be born again, he cannot enter into the kingdom of God: that which is born of the flesh is flesh, but that which is born of the Spirit is spirit* (John iii. 3–6). *Sing, O barren, thou that didst not bear; cry aloud, thou that didst not travail with child; for more are the children of the desolate than the chil-*

dren of the married wife (Isa. liv. 1). *They have ceased until the barren hath borne seven, and she that hath many children is waxed feeble* (1 Sam. ii. 5). By the barren are signified the gentiles who had not genuine truths, because they had not the Word: by the married wife and she that hath many children, the Jews are signified, who had the Word. *She that hath borne seven shall languish, she shall breathe out her soul* (Jer. xv. 9): this also is concerning the Jews. *We have conceived, we have travailed, we have as it were brought forth wind, we have not wrought any deliverance in the earth* (Isa. xxvi. 18). *Before she travailed, she brought forth; before her pain came, she was delivered of a man child: hath the earth borne in one day? shall a nation be born at once? Shall I bring to the birth, and not cause to bring forth? shall I cause to bring forth, and shut the womb?* (Isa. lxvi. 7–10). *Thou travailest, O earth, at the presence of the Lord, at the presence of the God of Jacob* (Ps. cxiv. 7). *Alas for this day; the children have come to the birth, and there is not strength to bring forth* (Isa. xxxvii. 3). *Sin shall travail, and No shall be rent asunder* (Ezek. xxx. 15, 16). *I have heard a voice as of a woman in travail, as of her that bringeth forth her first-born; the voice of the daughter of Zion; she bewaileth herself, she spreadeth out her hands; Woe is me, my soul is wearied because of murderers* (Jer. iv. 31). *Pangs and sorrows take hold of them, they travail like one that bringeth forth* (Isa. xiii. 6, 7, 8). *The iniquity of Ephraim is bound up; the sorrows of a travailing woman shall come upon him; he is an unwise son, for he should not stay long in the breaking forth of children* (Hos. xiii. 12, 13). *O Ephraim, thy glory shall fly away like a bird; from the birth, and from the womb, and from conception: give them, O Jehovah, a miscarrying womb and dry breasts; even when they have conceived, I will slay the beloved of their womb* (Hos. ix. 11–16). In these places also the difficulty of receiving the truths of doctrine from the Word is described by many things which relate to the pain in travailing: so frequently

elsewhere. Besides, Jehovah, that is, the Lord, is called the Former from the womb (Isa. xliv. 2, 24; xlix. 1, 5); and by the Former from the womb is meant the Reformer.

536. *And another sign was seen in heaven*, signifies revelation from the Lord concerning those who are against the New Church and its doctrine. By a sign revelation from the Lord is signified, as above (n. 532). It is called another sign because it is revelation concerning those who will be against the New Church.

537. *And, behold, a great red dragon*, signifies those in the church of the Reformed who make God three and the Lord two, and who separate charity from faith, and make the latter, and not at the same time the former, saving. These are meant by the dragon here and in what follows: for they are against the two essentials of the New Church, which are that God is one in essence and person, in whom is the Trinity; and that that God is the Lord; also that charity and faith are one, like essence and its form: and that no others have charity and faith but they who live according to the commandments of the Decalogue, which are, that evils are not to be done, and that as far as any one does not do evils, shunning them as sins against God, so far he does the goods which are of charity, and believes the truths which are of faith. That they who make God three, and the Lord two, and who separate charity from faith, and make the latter and not at the same time the former saving, are against these two essentials of the New Church, may be seen by every one who considers. It is here said, those who make God three, and the Lord two; and they are meant who think of three Persons as three Gods, and separate the Lord's Human from His Divine: and who thinks otherwise, and can think otherwise, who prays according to the form of the belief, That God the Father, for the sake of the Son, would send the Holy Spirit? Does he not pray to God the Father as to one God, and for the sake of the Son as another, and in regard to the Holy Spirit

as a third? From which it is manifest that although he makes the three Persons one God in his thought, he still divides them, that is, his idea of them, into three Gods, when he so prays. The same formula of faith also makes the Lord two, as the Lord's Human only, and not at the same time His Divine, is then thought of: since for the sake of the Son is for the sake of His Human which suffered the cross. It may now be evident from these things, who they are who are meant by the dragon, that wished to devour the woman's child, and afterward persecuted the woman on account of her child even into the wilderness. The dragon is called great, because all the churches of the Reformed distinguish God into three Persons, and make faith alone saving; except some here and there, who do not so believe concerning the Trinity and faith. They who distinguish God into three Persons, and stick fast in these words of the Athanasian Doctrine, "There is one Person of the Father, another of the Son, and another of the Holy Spirit;" also in these, "The Father is God, the Son is God, and the Holy Spirit is God;" these, I say, cannot make one God out of three. They can indeed say that they are one God, but they cannot think it. So too those who think of the Lord's Divine from eternity as of a second Person of the Divinity, and of His Human in time as of the human of another man,—neither can these do otherwise than make the Lord two, notwithstanding it is said in the Athanasian Doctrine, that His Divine and Human are one Person, united like the soul and the body. The dragon is said to be red, because red signifies falsity from the evils of lusts, which is infernal falsity. Now as these two essentials of doctrine in the churches of the Reformed are false, and falsities devastate the church, for they take away its truths and goods, they are therefore represented by a dragon. The reason is, that the devastation of the church is signified in the Word by a dragon; as may be evident from these passages following: *I will make Jerusalem heaps, a habitation of*

dragons and I will make the cities of Judah desolate (Jer. ix. 10). *Behold, a great tumult cometh out of the land of the north, to make the cities of Judah desolate, a habitation of dragons* (Jer. x. 22). *Hazor shall be a habitation of dragons, a desolation for ever* (Jer. xlix. 33). *That it may be a habitation of dragons, a court for the daughters of the owl* (Isa. xxxiv. 13). *In the habitation of dragons is his couch* (Isa. xxxv. 7). *I will go stripped and naked, I will make a wailing like the dragon, and a lamentation like the daughter of the owl* (Mic. i. 8). *I cried, I am a brother to dragons and a companion to the daughters of the screech-owl* (Job xxx. 28, 29). *The ijim shall answer in his palaces, and the dragons in his temples* (Isa. xiii. 22). *Let Babylon become a heap, a habitation of dragons, a hissing and an astonishment* (Jer. li. 37). *Thou hast broken us in the place of dragons, and hast covered us with the shadow of death* (Ps. xliv. 19, 20). *I have laid the mountains of Esau and his heritage waste for the dragons of the wilderness* (Mal. i. 3: beside other places, as Isa. xliii. 20; Jer. xiv. 6; Ps. xci. 13, 14; Deut. xxxii. 33). That they are here meant by the dragon who are in faith alone, and reject the works of the law as not saving, has been several times attested to me by living experience in the spiritual world. I have seen many thousands of them gathered into a company, and they then appeared at a distance like a dragon with a long tail, which appeared to be set with spines like a brier, which signified falsities. Once also a still larger dragon was seen, which, raising his back, erected his tail even towards heaven, with the effort of drawing down the stars therefrom. It was thus made manifest before my eyes that no others are meant by the dragon.

538. *Having seven heads*, signifies insanity from the truths of the Word falsified and profaned. Wisdom and intelligence are signified by the head, and in the opposite sense insanity. But by the seven heads, because they were here the dragon's, is properly signified insanity from falsified

and profaned truths of the Word. For seven is predicated of holy things, and in the opposite sense of things profane (n. 173); and it therefore follows that seven diadems were seen upon his heads; and by diadems are signified the truths of the Word, there falsified and profaned. That wisdom and intelligence are signified by the head, is manifest from these passages: *I will give you wise men and intelligent, and I will set them for your heads* (Deut. i. 13). *Jehovah hath closed your eyes; the prophets, and your heads, the seers, hath He covered* (Isa. xxix. 10). By the head of the statue of Nebuchadnezzar of pure gold (Dan. ii. 32), nothing else is signified but the wisdom of the first age, which was with the men of the Most Ancient Church. In the opposite sense insanity and folly are signified by head: in David: *God shall wound the head of His enemies, the hairy crown of him that goeth on in his trespasses* (Ps. lxviii. 21). Nor is any thing else signified by the serpent's head which should be trodden down (Gen. iii. 15): nor by smiting the head over many countries (Ps. cx. 5, 6). Also by putting dust upon the head, and by inducing baldness, and by putting the hand upon the head, when they were ashamed or lamented that they had acted insanely or contrary to wisdom (Isa. vii. 20; xv. 2; Ezek. vii. 18; xxvii. 30; Jer. ii. 37; xiv. 3, 4; Lam. ii. 10; 2 Sam. xiii. 19). But by seven heads is also signified insanity from truths falsified and profaned, in the following places in the Apocalypse — xiii. 1, 3; xvii. 3, 7, 9.

539. *And ten horns*, signifies much power. A horn signifies power (n. 270); and ten signifies much (n. 101). It is said that the dragon had much power, because the salvation of man by faith alone without the works of the law, which faith is meant by the dragon, captivates minds and then confirmations are convincing. For it captivates, because when a man hears that the condemnation of the law is taken away, and that by mere faith in this, the Lord's merit is imputed to him, he can indulge in the pleasures of

his mind and body, without fear of hell. From this is the power which is signified by the dragon's ten horns. That he has had such power is evidently manifest from the reception of that faith in the whole Reformed Christian world.

540. *And upon his heads seven diadems*, signifies all the truths of the Word falsified and profaned. By diadems, or precious stones, the truths of the Word are signified, in particular the truths of the literal sense; but here the same falsified and profaned, because they were seen upon the seven heads of the dragon, by which insanity from truths falsified and profaned is signified (n. 538). That the truths of the literal sense of the Word are signified by diadems or precious stones, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 43–45; where it is shown that Divine truths in ultimates, which are the truths of the literal sense of the Word, were signified by the precious stones in Aaron's breastplate, which was the Urim and Thummim (Exod. xxviii. 6, 15–21, 30); also by the precious stones in the garden of Eden, in which the king of Tyre is said to have been (Ezek. xxviii. 12, 13); as also by the twelve precious stones, of which the foundations of the wall of the New Jerusalem consisted (Apoc. xxi. 17–20). The truths of the literal sense of the Word are signified by the diadems or precious stones, because all things of the literal sense of the Word, before the eyes of angels, are transparent from its spiritual sense, and thus from the light of heaven, in which the spiritual truths of the Word are. For a stone, in the Word, signifies truth in ultimates, hence a precious stone that truth transparent. The truths of the Word falsified and profaned are also called diadems, because they shine of themselves, with whomsoever they may be; as diadems on earth do, in whosoever hand they are. It has sometimes been given me to see adulterous women, when they first came from the earth into the world of spirits, ornamented with diadems; and Jews also selling diadems, which they procured to themselves from heaven;

from which it was manifest that their evils and falsities do not change the light and splendor of the truths of the Word. Similar things are therefore signified by the ten diadems upon the horns of the beast that came up out of the sea (Apoc. xiii. 1); and by the precious stones upon the woman that sat upon the scarlet beast (Apoc. xvii. 3, 4, 5). That it is the truths of the Word that are signified by diadems, is plainly manifest in the Apocalypse; since many diadems were seen upon the head of Him that sat upon the white horse, whose name was the Word of God (xix. 12, 13).

541. *And his tail drew the third part of the stars of heaven, and cast them unto the earth*, signifies that by falsifications of the truths of the Word, they have discarded from the church all spiritual knowledges of good and truth, and have utterly destroyed them by applications to falsities. By the tail, where those are treated of who have confirmed heresies from the Word, the truths of the Word falsified are signified (n. 438). By stars the spiritual knowledges of good and truth are signified (n. 51, 420). By a third part is signified all (n. 400, 505): and by drawing down from heaven and casting to the earth is signified to discard from the church and to destroy utterly. For when they are drawn down from heaven they are drawn down from the church, since every truth of the Word is inseminated in the man of the church by the Lord through heaven. Nor can truths be drawn down by any other means than by the falsifications of them in the Word, since the truths of heaven and the church are there and thence. It cannot be believed by any one in the world, that all the truths of the Word have been destroyed by those who are meant by the dragon, spoken of above (n. 537); and still they have been so destroyed, that not one doctrinal truth remains. This has been investigated in the spiritual world among the learned of the clergy, and found to be so. I know the causes, but I will here tell only one. They assert that whatever proceeds from man's will and judgment is not good; and there-

fore that the goods of charity, or good works, because they are done by man, contribute nothing toward salvation; but faith alone: whereas the only thing by which man is man, and by which he is conjoined to the Lord, is that he can do good and believe truth as of himself; that is, as from his will according to his judgment. If this one thing were taken away, all power of conjunction of man with the Lord and of the Lord with man would also be taken away at the same time: for this is the power of reciprocating love which the Lord gives to every one who is born a man; which also He preserves in him to the end of his life, and for ever afterwards. If this were taken away from a man, every truth and good of the Word would also be taken away from him, to such a degree that the Word would be nothing but a dead letter and an empty volume. For the Word teaches nothing else but the conjunction of man with the Lord by charity and faith, both of them from the man as of himself. They who are meant by the dragon, see above (n. 537), have broken this sole bond of conjunction, by asserting that the goods of charity, or good works, which proceed from man and his will and judgment, are nothing but the moral, civil, and political works, by which a man has conjunction with the world, and none at all with God and with heaven; and when that bond has been so broken, not any doctrinal truth of the Word remains: and if the truths of the Word are applied to confirm faith alone as saving without the works of the law, they are then all falsified: and if the falsification proceeds even to the assertion that the Lord has not commanded good works in the Word for the sake of man's conjunction with Himself, but only for the sake of his conjunction with the world, then the truths of the Word are profaned; for the Word thus becomes no longer the Holy Book, but a profane book. But these things may be seen from experience at the end of the chapter. Similar things are signified by this concerning the he-goat in Daniel: *The he-goat cast down with his horn to the earth*

some of the host of heaven and of the stars, and trampled upon them; and he cast down the truth to the earth (viii. 10, 12).

542. *And the dragon stood before the woman who was ready to bring forth, that when she brought forth, he might devour her child*, signifies that they who are meant by the dragon are eager to extinguish the doctrine of the New Church in its birth. Who are meant by the dragon may be seen above (n. 537). That the New Church is signified by the woman (n. 533): that by bringing forth is signified to receive the goods and truths of doctrine from the Word (n. 535): that the doctrine of the New Church is signified by the offspring which she brought forth, will be seen in the following paragraph: to devour signifies to extinguish, because the doctrine is signified by the offspring; and as the offspring is said to be devoured, the doctrine is said to be extinguished. This was at its birth, because it is said that the dragon stood before the woman, to devour her offspring as soon as she brought forth.

543. *And she brought forth a male child*, signifies the doctrine of the New Church. By a son in the Word is signified the truth of doctrine, and also the understanding and hence the thought of truth and good; but by a daughter the good of doctrine is signified, and also the will and hence the affection for truth and good: and by a male child is signified truth conceived in the spiritual man and born in the natural. The reason is, that by generations and births in the Word spiritual generations and births are signified, which all in general relate to good and truth (n. 535); for nothing else is begotten and born of the Lord as a husband and of the church as a wife. Now, as the New Church is signified by the woman who brought forth (n. 533), it is manifest that the doctrine of that church is signified by the male child. The doctrine which is here meant is the *Doctrine of the New Jerusalem*, published at London, 1758; as also the *Doctrine concerning the Lord, concerning the Sacred Scripture*, and *concerning a Life according to the*

Commandments of the Decalogue, published at Amsterdam. For by doctrine all the truths of doctrine are meant, as doctrine is the aggregate of them. While those doctrines were written, the dragonists stood around me, and combined with all their fury to devour, that is, to extinguish them. This news it is permitted to relate, because in truth it so happened. The dragonists who stood about me were from all parts of the Reformed Christian world. Since no other offspring is born from spiritual marriage, and masculine offspring is truth and good in the understanding and hence in the thought, and feminine offspring is truth and good in the will and hence in the affection, therefore truth is signified in the Word by a son. For confirmation a few passages will be adduced, from which this can in a measure be seen: *Behold, sons are an heritage of Jehovah, the fruit of the womb is His reward: as arrows in the hand of a mighty man, so are sons of the youth* (Ps. cxxvii. 3, 4, 5). *Make thee bald, and poll thee for the sons of thy delights, because they have gone from thee* (Mic. i. 16). *I saw two olive-trees by the candlestick, and he said, These are the two sons of the olive-tree that stand by the Lord of the whole earth* (Zech. iv. 11, 14). *My tabernacle is spoiled, my sons are gone from me, and they are not* (Jer. x. 20). *My sons are become desolate, because the enemy hath prevailed* (Lam. i. 16). *Thy sons, O Jerusalem, have fainted, they lie at the head of all the streets* (Isa. li. 20). *The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and the whole remnant of thee will I scatter to all the winds* (Ezek. v. 10). *The son shall be divided against the father, and the father against the son* (Matt. x. 21; Mark xiii. 12; Luke xii. 53). *Thou hast taken the jewels of thy ornament made of My gold, and hast made to thee images of a male, and dids commit whoredom with them* (Ezek. xvi. 17). *Jesus said, The seed are the sons of the kingdom, and the tares are the sons of the evil one* (Matt. xiii. 38). That the Son of Man is the Divine truth of the Word, and thus the Lord, may be

seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 19–28). In the passages adduced, they who are in the truths of doctrine from the Word, and abstractly the truths themselves, are meant by sons. The same elsewhere, as Isa. xiii. 17, 18; xiv. 21–23; xliii. 6; xlix. 17, 22; li. 17, 18; lx. 9; Jer. iii. 24, 25; v. 17; Ezek. xiv. 16–18, 20; xvi. 20, 36, 45; xx. 26, 31; xxiii. 37; Hos. xi. 9–11; Zech. ix. 13; Ps. cxliv. 11, 12; Deut. xxxii. 8. That affection for the truth of the church, and thus the church as to that affection, is signified by a daughter, is evident from so many passages in the Word, that they would fill several pages, if they were adduced. Nothing else is meant by *the daughter of Zion, the daughter of Jerusalem, the daughter of Judah, the daughter of Israel:* see some passages respecting the daughter of Zion, n. 612. Who cannot see that no daughter of Zion, of Jerusalem, of Judah, and of Israel, so often named in the Word, can be meant.

544. *Who was to feed all nations with a rod of iron,* signifies, which, by truths from the literal sense of the Word, and at the same time rational arguments from natural light, will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. This is said of the doctrine of the New Church, as it is said of the male child, by whom that doctrine is signified (n. 543). By feeding, as a shepherd, is signified to teach and instruct (n. 383); here to convince those who are willing to be convinced. By nations those who are in evils of life are signified (n. 483); here they who are in dead worship from faith separated from charity, because these are here treated of: and these are in evils of life; for when charity is separated, there is not any good of life: and where there is not good, there is evil. That to rule with a rod of iron signifies by the truths of the literal sense of the Word, and at the same time by rational arguments from natural light, may be seen above (n. 148).

545. *And her child was caught up unto God, and to His*

throne, signifies the protection of the doctrine by the Lord because it is for the New Church, and the watchful care of it by the angels of heaven. The protection of the doctrine by the Lord is signified by these words, because it is said that the dragon stood before the woman that was ready to bring forth, that when she brought forth, he might devour her child; and by the child and the male child the doctrine for the New Church is signified (n. 542, 543). Watchful care by the angels also is signified, because it is said that it was caught up unto God and to His throne; and by the throne the angelic heaven is signified (n. 14, 221, 222).

546. *And the woman fled into the wilderness*, signifies the church, which is the New Jerusalem, at first among a few. By the woman the New Church is signified (n. 533); and by the wilderness is signified where there are no longer any truths. That the church is at first among a few is meant, because this follows, *Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days;* by which is signified its state at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state (n. 547). By a wilderness in the Word is signified, I., the church vastated, or in which all the truths of the Word are falsified, as it was with the Jews at the time of the Lord's coming; II., the church, in which there are no truths, because it has not the Word; as it was with the upright Gentiles at the time of the Lord; III., a state of temptation, in which a man is as it were without truths, because he is surrounded by evil spirits, who bring temptations, and then as it were take away truths from him. I. That a vastated church, or one in which all the truths of the Word are falsified, such as it was with the Jews at the time of the Lord's coming, is signified by a wilderness, is manifest from these passages: *Is this the man that shaketh the earth, that maketh the kingdoms to tremble, that made the world a wilderness* (Isa. xiv. 16, 17). This is concerning Babylon. *Upon the land of my people*

have come up thorns and briers; the palace will be a wilderness (Isa. xxxii. 13, 14). *I saw, when, behold, Carmel was a wilderness; shall the whole earth be a waste* (Jer. iv. 26, 27). The earth is the church (n. 285). *The shepherds have destroyed My vineyard, they have made the field of My desire a solitary wilderness: the wasters are come in the wilderness* (Jer. xii. 10, 12). *A vine was planted in the wilderness, in a land of drought and thirst* (Ezek. xix. 13). *A fire shall consume the habitations of the wilderness* (Joel i. 19, 20). *The day of Jehovah cometh; as the garden of Eden is the earth before Him, but behind Him a desolate wilderness* (Joel ii. 3). *See ye the Word of Jehovah: have I been a wilderness to Israel, or a land of darkness?* (Jer. ii. 31). *The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make smooth in the desert a highway for our God* (Isa. xl. 3). Beside other places, as Isa. xxxiii. 9; Jer. iii. 2; xxiii. 10; Lam. v. 9; Hos. ii. 2, 3; xiii. 15; Joel iv. 9; Mal. i. 3; Ps. cvii. 33, 34; Matt. xxiv. 26; Luke xiii. 35). That the church is such also at this day, may be seen below (n. 566). II. That by a wilderness is signified a church in which there are no truths, because there is not the Word, as with the upright Gentiles at the time of the Lord, is manifest from these passages: *The Spirit shall be poured upon us from on high; then the wilderness shall be a fruitful field, and judgment shall dwell in the wilderness* (Isa. xxxii. 15, 26). *I will open fountains in the midst of the valleys, and make the wilderness a lake of waters; I will plant in the wilderness the cedar, the shittim-tree, and the oil-tree* (Isa. xli. 18, 19). *He shall turn the wilderness into a lake of waters, and the dry land into water-springs* (Ps. cvii. 35). *I will make a way in the wilderness and rivers in the desert, to give drink to My people, My chosen* (Isa. xliii. 19, 20). *Jehovah will make her wilderness like Eden, and her desert like the garden of Jehovah; gladness and joy shall be found therein* (Isa. li. 3). *The habitations of the wilderness drop* (Ps. lxv. 13, 14). *Let the wilderness lift*

up the voice, let the inhabitants of the rock sing (Isa. xlii. 10, 11). III. That by a wilderness a state of temptation is signified, in which a man is as it were without truths, because he is surrounded by evil spirits, who bring temptation, and then as it were take away truths from him, is manifest from Matt. iv. 1–3; Mark i. 12, 13; Luke iv. 1–3; Ezek. xx. 34–37; Jer. ii. 2, 6, 7; Hos. ii. 13–16; Ps. cvii. 4–7; Deut. i. 31, 33; viii. 2–4, 15, 16; xxxii. 10.

547. *Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days*, signifies the state of the church at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state. State is signified by place (n. 947); and by nourishing is signified to provide for it to grow; for so the church is nourished. Hence by having a place prepared by God that they may nourish her, is signified the state of the church, that, meanwhile, preparation may be made for it among many. By a thousand two hundred and sixty days, is signified to the end and beginning (n. 491); that is, to the end of the former church, and the beginning of the new; the same as by a time, times, and half a time (vers. 14, n. 562); thus also to the appointed state; that is, until it exists, as has been provided. It is of the Lord's Divine Providence, that the church should at first be among a few, and should increase gradually among many, because the falsities of the former church must first be removed, as truths cannot before be received; for the truths which are received and implanted before falsities are removed, do not remain, and are also dissipated by the dragonists. The case was the same with the Christian Church, that it increased gradually from a few to many. Another reason is, that a new heaven must first be formed, which will make one with the church on the earth: therefore we read, that he saw a New Heaven, and the Holy Jerusalem coming down from God out of Heaven (Apoc. xxi. 1, 2). It is certain that the New Church, which is the New

Jerusalem, will exist; because it is foretold in the Apocalypse, chap. xxi., xxii.: and it is also certain that the falsities of the former church must first be removed; for these are treated of in the Apocalypse, as far as to the twentieth chapter.

548. *And there was war in heaven; Michael and his angels fought with the dragon, and the dragon fought and his angels*, signifies the falsities of the former church fighting against the truths of the New Church. By war is signified spiritual war, which is that of falsity against truth and of truth against falsity (n. 500): for no other war can take place in heaven, where it is said to have arisen; nor can it occur in heaven, when once formed of angels: but it was in the former heaven, which passed away, spoken of Apoc. xxi. 1; concerning which heaven see the explanation there. For that heaven passed away in consequence of the final judgment upon the dragon and his angels; which is also signified by the dragon being cast down, and his place no longer found in heaven; as will be seen presently. What falsities, which are to fight against the truths of the New Church, are meant by the dragon, may be seen above (n. 537). By Michael is not meant any archangel, nor by Gabriel and Raphael; but ministries in heaven are meant. The ministry there which is Michael, is of those who prove from the Word that the Lord is the God of heaven and earth, and that God the Father and He are one, as the soul and the body are one; also that man must live according to the commandments of the Decalogue, and that he then has charity and faith. Michael is also mentioned in Daniel (x. 13, 21; xii. 1); and by him a similar ministry is meant, as is manifest from chap. ix. x. xi., and from the last verses of chap. xii. But by Gabriel is meant the ministry of those who teach from the Word that Jehovah came into the world, and that the Human which He there begot is the Son of God, and Divine; therefore the angel who announced it to Mary, is called Gabriel

(Luke i. 19, 26–35). They who are in these ministries are named Michaels and Gabriels in heaven. By an angel in the highest sense the Lord is meant, and in a relative sense the heaven of angels, as also an angelic society; as may be seen above (n. 5, 65, 258, 342, 344, 415, 465): but here a ministry, because they are called by name; and in Daniel Michael is called a prince; and by a prince in the Word a principal truth is signified, and by a king truth itself (n. 20).

549. *And prevailed not, neither was their place found any more in heaven*, signifies that they were convicted of being in evils and falsities, and still remained in them; and that therefore they were torn away from conjunction with heaven, and cast down. That these things may be understood, something must first be said of the state of those who come into the other life after death. All there are first instructed by angels, and led from one society to another, and explored as to whether they are willing to receive the truths of heaven, and to live according to them. But still all those who have confirmed themselves in falsities in the world, do not receive: therefore they are sent into societies where are those who are in similar falsities; and those societies do not have any conjunction with heaven, but with hell: for which reason after a certain time in the world of spirits, they sink down into hell, and are consigned to their places, each according to his evil and the falsity thence. This is meant by their being convicted of being in falsities and evils, and still remaining in them, and by their being therefore torn away from conjunction with heaven, and cast down. What their lot is there, may be seen above (n. 153, 531).

550. *And the great dragon was cast out, that old serpent, called the Devil and Satan*, signifies that those who are meant by the dragon were turned away from the Lord to themselves and from heaven to the world, and hence from corporeal became sensual; who cannot do otherwise than be in the evils of their lusts, and thence in falsities, and by separation from the Lord and heaven became devils and

satans. Who are meant by the dragon may be seen, n. 537; who, because they make God three and the Lord two, and because they place the commandments of the Decalogue among the works by which there is no salvation, are called the old serpent, the Devil and Satan; and by the serpent is signified a man who from corporeal allurement has become sensual (n. 424), and who has turned away from the Lord to himself and from heaven to the world; and by the Devil they are signified who are in the evils of their lusts; and by Satan they who are in the falsities from them (n. 97, 153, 856, 857). Such also was the serpent that seduced Eve and Adam, as is manifest from his description and curse (Gen. iii. 1–5, 14, 15). The dragon is here called the Devil and Satan as one: but it is so said, because all in hell are devils and satans; and hence hell in the aggregate is so called.

551. *That seduceth the whole world,* signifies that they pervert all things of the church. By seducing is signified to pervert; and by the world the church is signified, as by the earth (n. 285). By the world is not signified the world of lands, but the church in it, in the following passages: *The earth shall mourn and be confounded, the world shall languish and be confounded* (Isa. xxiv. 4). *The lands shall learn Thy judgments, and the inhabitants of the world Thy justice* (Isa. xxxvi. 9). *Who maketh the earth by Thy power, who prepareth the world by Thy wisdom* (Jer. x. 12; li. 15). *The foundations of the world were revealed by the blast of Thy breath* (Ps. xviii. 15). *The earth is Jehovah's and the fulness thereof, the world and they that dwell therein: He hath founded it upon the seas, and established it upon the floods* (Ps. xxiv. 1, 2). *The heavens are Thine, the earth also is Thine; the world and the fulness thereof Thou hast founded* (Ps. lxxxix. 11). *He will make them to inherit the throne of glory; for the pillars of the earth are Jehovah's, and He hath set the world upon them* (1 Sam. ii. 8). *O Babylon, thou hast made the world a wilderness; thou hast destroyed*

thy land, and slain thy people (Isa. xiv. 17, 20). Besides other places, as Isa. xviii. 3; xxvi. 18; xxvii. 6; xxxiv. 1; Nah. i. 5; Ps. ix. 8; Ps. lxxvii. 18; Ps. xcviii. 9; Lam. iv. 12; Job xviii. 18; Matt. xxiv. 14; Luke xxi. 26; Apoc. xvi. 14. But it is to be known, that when the world and the earth are named together, the church as to good is signified by the world, and the church as to truth by the earth.

552. *He was cast out into the earth, and his angels were cast out with him*, signifies that he was cast out into the world of spirits, which is in the midst between heaven and hell, and from which there is immediate conjunction with men on earth. The world of spirits is meant by the earth into which the dragon is said to have been cast, because that world lies immediately under the heavens; and when any one is cast down from heaven, he does not fall directly into hell, but upon the earth of that world which lies immediately beneath: for that world is intermediate between heaven and hell, beneath the heavens and above the hells. Many things concerning that world may be seen in the work on *Heaven and Hell*, published at London in the year 1758 (n. 421–535). All those who are in that world communicate immediately with men on earth; consequently the dragon and his angels, with those who are in falsities and hence in evils from the received heresy of faith alone: therefore it is said in what follows, *For this rejoice, O heavens; woe to the inhabiters of the earth and of the sea, for the Devil is come down unto you, having great wrath, knowing that he hath but a short time* (vers. 12 of this chapter). Also that *he persecuted the woman into the wilderness, and went away to make war with the remnant of her seed* (vers. 13–17). It is to be known that every man, as to his affections and hence his thoughts, is in society with those who are in the world of spirits, and mediately through them with those who are either in heaven or in hell. Every man's life depends on that conjunction.

553. *And I heard a great voice in heaven saying, Now*

is come the salvation and the strength and the kingdom of our God, and the power of His Christ, signifies the joy of the angels of heaven, that the Lord alone now reigns in heaven and in the church, and that they who believe in Him are saved. The joy of the angels of heaven is signified by the great voice, for which reason it follows, *For this rejoice, O heavens, and ye that dwell in them* (vers. 12). The voice also becomes great, because it is lifted up from joy of heart. Salvation and strength is come, signifies that they are now saved by the Divine power of the Lord; and the kingdom of our God and the power of His Christ, signifies because the Lord alone reigns in heaven and in the church. That by God the Divine itself is meant from which all things are, which is called Jehovah the Father, and by Christ His Divine Human, which is called the Son of God, may be seen above (n. 520). And as the Divine Itself from which all things are, and the Lord's Divine Human are one, as the soul and the body, it follows that the Lord alone reigns. This is meant by the Gospel of the Kingdom, and by the Kingdom of God (Matt. iii. 2; iv. 17, 23; vii. 21, 22; ix. 35; xi. 11; xii. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke iv. 43; viii. 1; ix. 60; x. 8–11; xi. 17, 18, 20; xvi. 16; xxi. 30, 31; xxii. 18; xxiii. 50, 51). That the Lord has all power in heaven and on earth, is plainly manifest in Matthew xxviii. 18; John iii. 35; xvii. 2, 10. That they who are in the Lord and the Lord in them are saved, and that it is the Divine Human in which they are, see John xiv. xv. xvii.; and that no others are saved but they who believe in Him, is evident from these passages: *As many as received Him, to them gave He power to become the sons of God, to them that believe in His name* (John i. 12). *That every one that believeth in the Son should not perish, but have everlasting life* (John iii. 15). *God so loved the world, that He gave His only-begotten Son, that every one that believeth on Him should not perish, but have everlasting life* (John iii. 16). *He that believeth in the Son is not con-*

demned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God (John iii. 18). *He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him* (John iii. 36). *He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst. Verily I say unto you, He that believeth in Me hath everlasting life* (John vi. 33, 35, 47). *Except ye shall believe that I am He, ye shall die in your sins* (John viii. 24). *Jesus said, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: whosoever liveth, and believeth in Me, shall never die* (John xi. 25, 26). Beside other places, as John vi. 38, 39, 40; vii. 37, 38; viii. 12; xii. 36, 46. To believe in the Lord is to go immediately to Him, and to have trust that He saves; and as no one can have trust but he who lives well, this therefore is also meant by believing in Him; see above (n. 67).

554. *For the accuser of our brethren is cast down, that accused them before our God day and night*, signifies that those who opposed the doctrine of the New Church were removed by the final judgment. That the dragon was cast down, signifies that they who are meant by the dragon were removed. It has been said before, that they were removed by being cast down out of heaven into the world of spirits, and then into hell; which is their final judgment. By brethren are meant those who are in the doctrine of the New Church, and in a life according to it. By accusing is signified to oppose that doctrine, to denounce it as false, and to cry out against it; and because they do this continually as if before God, the dragon is called the accuser of the brethren, that accuses them before God day and night. The devil also does this, when he tempts: for he draws forth various things from man, which he calls falsities, and condemns.

555. *And they overcame him by the blood of the Lamb*

and by the word of their testimony, signifies victory by the Divine truth of the Word, and by the acknowledgment therefrom that the Lord is the God of heaven and earth, and that the precepts of the Decalogue are precepts of life according to which men must live. That the blood of the Lamb is the Divine truth proceeding from the Lord, which is the Divine truth of the Word, may be seen above (n. 379). That testimony is Divine truth, see above (n. 6, 16); and that in particular it is these two things, — that the Lord is the God of heaven and earth, and that the precepts of the Decalogue are precepts of life (n. 490, 509): therefore the Decalogue is also called the Testimony (Exod. xxv. 22; xxxi. 7, 18; xxxii. 15; Lev. xvi. 13; Num. xvii. 19; Ps. lxxviii. 5; cxxxii. 12). It is believed by those at the present day who are in faith alone, that the Lord's passion of the cross is here meant by the blood of the Lamb; for the reason, especially, that they make the Lord's passion of the cross the principal thing of their dogma; saying that He thus took upon Himself the condemnation of the law, satisfied the Father, and reconciled the human race to Him; and more besides. Yet that it is not so, but that the Lord came into the world that He might subdue the hells and glorify His Human, and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified His Human, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 12–14). It may hence be seen, that the passion of the cross is not here meant by the blood of the Lamb, according to the dogma of the present day. That the Divine truth proceeding from the Lord, which is the Divine truth of the Word, is meant by the blood of the Lamb, may be seen from the fact that the Lord is the Word; and because He is the Word, that the Divine truth therein is His blood, and the Divine good therein His body. This may be made evident thus: Is not every man his good and his truth? And as good is of the will and truth is of the understanding, every man is his

will and his understanding. What else makes the man? Is not man, as to essence, these two things? But the Lord is good itself and truth itself; that is, the Divine good and the Divine truth, which two are also the Word.

556. *And they loved not their life even unto death,* signifies who did not love themselves more than the Lord. By loving their life is signified to love themselves and the world; for by the life man's own life is signified, which every one has from birth; which is to love himself and the world above all things: for which reason, by not loving their life is signified not to love themselves and the world more than the Lord and what is of the Lord's: even unto death signifies to wish rather to die; consequently it is to love the Lord above all things, and the neighbor as one's self (Matt. xxii. 35–38); and to wish to die rather than to recede from these two loves. The same is signified by these words of the Lord: *He that would find his life, shall lose it; and he that will lose his life for Jesus' sake, shall find it* (Matt. x. 39; Luke xvii. 33). *He that loveth his life shall lose it; but he that hateth his life in this world shall keep it unto life eternal* (John xii. 25). *Jesus said, If any man will come after Me, let him deny himself; for whosoever will save his life, shall lose it; but whosoever will lose his life for My sake, shall find it: what doth it profit a man, if he shall gain the whole world, but lose his own soul? or what shall a man give in exchange for his soul?* (Matt. xvi. 24–26; Mark viii. 35–37; Luke ix. 24, 25). By loving the Lord is meant to love to do His commandments (John xiv. 20–24). The reason is that He is His own commandments; for they are from Him, consequently He is in them, and thus in the man in whose life they are inscribed: and they are inscribed upon man by willing and doing them.

557. *For this rejoice, O heavens, and ye that dwell in them* signifies a new state of heaven, that they are in the Lord, and the Lord in them. By the heavens is meant a heaven of Christians, in which the Lord alone is acknowledged as

the God of heaven and earth. By rejoice is signified its new state, full of joy. By them that dwell those who are in good are signified (n. 380): and as all good is from the Lord, it is signified that they are in the Lord, and the Lord in them.

558. *Woe to the inhabiters of the earth and of the sea, for the Devil is come down unto you having great wrath*, signifies lamentation over them that are in the internals and the externals of the doctrine of faith alone, and hence in evils of life, since their like have been cast down from heaven into the world of spirits, and are thence in conjunction with men on earth, whom, from hatred against the New Church, they excite to persevere in their falsities and the evils from them. By woe to the inhabiters of the earth and of the sea, lamentation is signified over those in the church who are in the doctrine of faith alone. By woe lamentation is signified (n. 416). By inhabiters are signified they that are in the church whose doctrine is faith alone. By the earth are meant they who are in its internals, and by the sea they who are in its externals (n. 470). By great wrath is signified hatred against the New Church, because it is against the woman (n. 525). By coming down to them, is signified to those who are in the world of spirits; and as these are in conjunction with men upon earth, to such on the earth is also signified. That the dragon was cast down out of heaven into the world of spirits, and that they who are there are in conjunction with men on the earth, may be seen above (n. 552). The dragon is here called the Devil, because they are meant who from that heresy are in evils of life; and they are in evils of life from it, who live according to these things of their faith,—that they have no sins who pray to God the Father in confidence; and if they have, that they are remitted: these, as they do not examine themselves, do not know any sin in themselves, and at length do not know what sin is; see above (n. 531). By the dragon called the Devil those are meant who are in the evils of their

lusts (n. 550). Every man is in conjunction with those who are in the world of spirits, because man is a spirit as to the affections of his mind and the thoughts thence; therefore he is as to them continually in conjunction with spirits who are in similar affection and thoughts from it. The conjunction is such, that if that tie were broken for a single moment, the man would fall down dead. Of this the church has before known nothing; nor that a man after death is his own affection and thought thence, and thus his own charity and faith therefrom; and that no one can be faith separate from charity.

559. *Knowing that he hath but a short time*, signifies because he knows that the New Heaven is formed, and that thus the New Church on the earth is at hand, and that he with his like will then be cast into hell. This is signified, because the dragon knows that the New Heaven has been formed, for he was cast down from it (vers. 8, 9). He also knows that the New Church on the earth is at hand, from the prediction in the Apocalypse (chap. xxi.); and he knows likewise that he and his are then to be cast into hell, from the prediction (Apoc. xx. 1, 2, 10).

560. *When the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the son*, signifies that the dragonists in the world of spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. When the dragon saw that he was cast out unto the earth, signifies when the dragonists saw that they were separated from heaven, and in conjunction with men on earth (n. 552, 558). He persecuted the woman, signifies that they immediately began to infest the Lord's church. That the woman whom he persecuted is that church, may be seen, n. 533. Who brought forth the son, signifies on account of its doctrine. That the offspring or male child, which the woman brought forth, is the doctrine of the New Church, n. 535, 542, 543, 545.

561. *And there were given to the woman two wings of a*

great eagle, that she might fly into the wilderness into her place, signifies the Divine circumspection for that church, and protection while it is yet among a few. By the woman the New Church is signified (n. 533). Power and protection are signified by the wings (n. 245). By the eagle is signified intellectual sight and thought from it (n. 245). By flying is signified perception and circumspection (n. 245). By the wilderness is signified the church desolate, and thus among few (n. 546). By place the state there is signified. From these things it follows, that by the two wings of a great eagle being given to the woman for her to fly into the wilderness unto her place, is signified the Divine circumspection for the New Church, and protection while it is yet among a few.

562. *Where she is nourished for a time and times and half a time from the face of the serpent,* signifies that on account of the craftiness of them that seduce, preparation is made cautiously that it may come among more, until it grows to its appointed state. By being nourished, when the New Church is spoken of, is signified to provide that it may come among more, as above (n. 547). By a time and times and half of a time, is signified to the end and beginning, and thus while it is growing from a few to more and even to its appointed state, as also above (n. 547). The craftiness of them that seduce is signified by the face of the serpent; by the face craftiness, and by the serpent those that seduce. That they who seduce are signified by the serpent, is manifest from these words in this chapter: *The great dragon was cast out, that old serpent, that seduceth the whole world* (vers. 9); and in another place, *He laid hold of the dragon, that old serpent, and cast him into the abyss, that he should seduce the nations no more* (Apoc. xx. 2, 3). The same is here understood as by the serpent which seduced Eve and Adam, of which it is said, *And the serpent was more subtle than any beast of the field; and the woman said to Jehovah, The serpent seduced me* (Gen. iii. 1, 13). By the

face in the Word is signified that which is interior in man; because the face is the type of his mind formed in correspondence: hence by the face of the serpent, anger, hatred, and craftiness are signified. By a time, times, and half of a time, the same is signified here as by the thousand two hundred and sixty days (vers. 6), where are these words: *The woman fled into the wilderness, where she hath a place prepared by God, where they may nourish her a thousand two hundred and sixty days;* which may be seen explained above (n. 547). The same also as by the three days and a half (Apoc. xi. 9, 10); also by the three years and six months, when there was a famine (Luke iv. 25). The same also as by this in Daniel, by *a stated time, stated times and a half, when they shall finish dispersing the power of the holy people* (xii. 7).

563. *And the serpent cast out after the woman, out of his mouth, water as a flood, that he might cause her to be swallowed up by the flood,* signifies reasonings from falsities in abundance to destroy the church. Here, as above, the seducing dragon is signified by the serpent; the New Church by the woman (n. 533). By water truths are signified, and in the opposite sense falsities (n. 50, 409). By a flood are signified truths in abundance, and in the opposite sense falsities in abundance (n. 409). Out of the mouth of the serpent, signifies reasonings. Therefore by casting out water as a river is signified reasonings from falsities in abundance. The reasonings of those who are meant by the dragon are all from fallacies and appearances; which, if they are confirmed, appear outwardly as truths, but inwardly conceal falsities in abundance. This I can declare, that those in the church who hereafter confirm themselves in faith alone, cannot recede from it except by serious repentance, because they conjoin themselves with the dragonists who are now in the world of spirits, and are greatly excited, and from hatred against the New Church are infesting all there whom they meet: and because they are conjoined with men on the

earth, as was said above, they do not suffer those to recede from them, who have once been caught by their reasonings; for they hold them as bound with chains, and then shut their eyes, so that they can no longer see any truth in the light.

564. *And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth*, signifies that the reasonings from falsities in abundance put forth by the dragonists, fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. The church as to doctrine is signified by the earth which helped the woman (n. 285); and because the reasonings from falsities which the dragonists put forth are treated of, it is truths from the Word by which the earth, that is, the church, helps the woman. By opening her mouth is signified to adduce those truths. By the flood which the dragon cast out of his mouth are signified reasonings from falsities in abundance (n. 563). By swallowing up is signified to cause them to fall to nothing. By the Michaels the men of the New Church are meant; by Michael the wise therein, and by his angels the rest. Since this dogma is rejected in the New Church, that the understanding is to be kept in obedience to faith, and this is received in place of it, that the truth of the church must be seen to be believed (n. 224); and as the truth cannot be seen otherwise than rationally, it is therefore said before the truths rationally understood. How can any man be led by the Lord and conjoined to heaven, who has closed up his understanding in regard to such things as relate to salvation and eternal life? Is it not the understanding which must be enlightened and taught? And what is the understanding when closed up by religion, but darkness? and such darkness as rejects from itself the illumining light? Who also can acknowledge any truth and retain it, unless he sees it? What is a truth not seen but an expression not understood, which with

sensual-corporeal men is wont to be retained in the memory, but cannot with the wise? Yea, the wise cast out of their memory empty words, that is, words which have not entered by the understanding; as, that the one God is three as to Persons; also, that the Lord born from eternity is not one and the same with the Lord born in time; that is, that one Lord is God, and not the other: as also, that a life of charity, which consists in good works, and also in repentance from evil works, contributes nothing to salvation. A wise man does not understand this; therefore he says from his rationality, Does religion then contribute nothing? Is not religion to shun evil and to do good? Must not the doctrine of the church teach this; as also what a man should believe, that he may do the good works of religion from God?

565. *And the dragon was wroth with the woman, and went away to make war with the remnant of her seed, that keep the commandments of God and have the testimony of Jesus Christ*, signifies the hatred kindled with those who believe themselves wise on account of confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, against those who acknowledge the Lord alone as the God of heaven and earth, and that the Decalogue is the law of life; approaching novitiates with the design of seducing them. In these few words all these things are contained, because they follow in a series from what has been said before, that the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth; by which is signified that their reasonings from falsities fell to nothing (n. 564): consequently, that they endeavored in vain to destroy the New Church. Therefore by the dragon being wroth with the woman is signified hatred kindled and breathing vengeance against the church. By the dragon's wrath hatred is signified (n. 558). By making war is signified to attack and fight against by reasonings from falsities (n. 500). By the remnant of her seed, that

keep the commandments of God and have the testimony of Jesus Christ, are meant novitiates, who receive the doctrine concerning the Lord and the Decalogue. What the testimony of Jesus Christ is, may be seen above (n. 6, 490). They who believe themselves to be wise from confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, are here meant by the dragon, because these are in the pride of wisdom, and know how to reason; and from pride proceeds hatred, and from hatred anger and revenge against those who do not believe the same. By the mystic union, which is also called the hypostatic union, are meant their figments concerning the influx and operation of the Divinity into the Humanity of the Lord, as into another; not knowing that God and Man, or the Divine and the Human, in the Lord, are not two, but one Person, united like the soul and the body, according to the doctrine received in the whole Christian world, which has its name from Athanasius. But to adduce their figments about the mystic union is not worth the time, as they are absurd. That those who are of the New Church and in the truths of its doctrine are here meant by the seed of the woman, may be evident from the signification of seed in the following passages: *Their seed shall be known among the gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed* (Isa. lxi. 9). *They are the seed of the blesed of Jehovah* (Isa. lxv. 23). *As the new heavens and the new earth which I will make shall remain before Me, so shall your seed remain* (Isa. lxvi. 22). *A seed which shall serve Him; it shall be counted to the Lord for a generation* (Ps. xxii. 30). *I will put enmity between thee and the woman, and between thy seed and her seed* (Gen. iii. 15). *Does one seek a seed of God* (Mal. ii. 15)? *Behold, the days shall come, in which I will sow the house of Israel and the house of Judah with the seed of man* (Jer. xxxi. 27). *If thou shalt make His soul an offering for sin, He shall see*

seed (Isa. liii. 10). *Fear not, for I am with thee; I will bring thy seed from the east* (Isa. xliii. 5, 6). *Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the gentiles* (Isa. liv. 3). *I had planted thee a noble vine, a seed of truth; how art thou turned to Me into branches of a strange vine?* (Jer. ii. 21). *Their fruit shalt Thou destroy from the earth, and their seed from among the children of men* (Ps. xxi. 10). *The seed are the children of the kingdom* (Matt. xiii. 38). The same is signified by *the seed of Israel*, because Israel is the church (Isa. xli. 8, 9; xliv. 3; Jer. xxiii. 8; xxxi. 35, 36). The same also by *the seed of David*, because David is the Lord (Jer. xxx. 10; xxxiii. 22, 25, 26; Ps. lxxxix. 4, 5, 29). The same likewise by *the seed of the field*, because a field signifies the church, in many places. But the opposite is signified by *the seed of the wicked* (Isa. i. 4; xiv. 20; lvii. 3, 4): and by *the seed of the serpent* (Gen. iii. 15).

565½. *And I stood upon the sand of the sea*, signifies his state now spiritual-natural, as of those who are in the first or ultimate heaven. By the sand of the sea that state is signified, because by the sea is signified the external of the church. This state is called spiritual-natural, such as is with those who are in the first or ultimate heaven. Previously he was above in heaven, where he saw the dragon; his combat with Michael, his downfall and his persecuting the woman. But now, when the dragon has been cast down, and yet continues to be treated of in what follows, John was let down in the spirit, to the end that he might see more concerning the dragon below the heavens, and describe them: in which state he saw the two beasts, the one coming up out of the sea, and the other out of the earth; which he could not see from heaven, since it is not granted to any angel to look from heaven into things below; but if he chooses, he may go down. It is to be known, that in the spiritual world place corresponds to state; for no one can be anywhere else but where the state of his life is: and

because John now stood upon the sand of the sea, it follows that his state was now spiritual-natural.

566. To this I will add this Relation. There arose a question among some spirits, whether any one can see any doctrinal theological truth in the Word, except from the Lord. They all agreed in this, that no one can, except from God, because *a man can receive nothing except it be given him from heaven* (John iii. 27): for which reason the dispute was, whether it is possible to any one unless he goes immediately to the Lord. They said on the one hand, that the Lord is to be approached directly, because He is the Word; and on the other, that doctrinal truth may also be seen when God the Father is immediately approached. Therefore the dispute centred upon this point, whether it is lawful for any Christian to go immediately to God the Father, and so to climb above the Lord; and whether this is not insolence and audacity both indecent and rash; because the Lord says that no one cometh to the Father but through Him(John xiv. 6). But they left this, and said that a man can see a doctrinal truth in the Word from his own natural light; but this was rejected; therefore they insisted that it might be seen by those who pray to God the Father. Upon which something was read to them from the Word; and then they prayed upon their knees, that God the Father would enlighten them: and as to the passage which was read to them from the Word, they said that this and that was the truth therein; but it was false: and this repeatedly even to tediousness. At length they confessed that it was not possible. But on the other side, they who went immediately to the Lord, saw truths, and informed the others.

After this dispute was thus decided, there came up some out of the abyss, who appeared at first like locusts, but afterward as men. They were those who in the world prayed to the Father, and confirmed themselves in justification by faith alone; and they said that they saw the tenet that man is justified by faith alone without the works of the law, in

clear light, and also from the Word. They were asked, "By what faith?" they answered, "In God the Father." But after they were examined, it was told them from heaven, that they did not know even one doctrinal truth from the Word. But they replied that still they saw this in the light. It was then said to them that they saw it in fatuous light. They asked, "What is fatuous light?" They were informed that fatuous light is the light of the confirmation of falsity; and that this light corresponds to the light in which owls and bats are, to whom darkness is light, and light is darkness. This was confirmed by the fact, that when they looked upward to heaven, where light itself is, they saw darkness; but when they looked downward to the abyss whence they came, they saw light. Being indignant at this confirmation, they said that thus light and darkness are not any thing, but only the state of the eye, according to which light is called light, and darkness, darkness. But it was shown that their light was fatuous light, which is the light of the confirmation of falsity; and that it was only the activity of their minds arising from the fire of lusts, not unlike the light of cats, whose eyes, owing to their burning appetite for mice in cellars in the night-time, appear like candles. On hearing these things, they angrily replied that they were not cats, nor like cats; because they could see, if they would. But because they feared being asked why they would not, they retired, and let themselves down into their abyss and into their light. They who are there, and such as resemble them, are called owls and bats.

When they came to their companions in the abyss, and related what the angels said, that "we do not know any doctrinal truth, not even one"; and that "they therefore called us bats and owls," they were greatly excited and said, "Let us pray to the Lord for permission to ascend, and we will show clearly that we have many doctrinal truths, which the archangels themselves will acknowledge." And because they prayed to the Lord, leave was given; and they ascended to the number of three hundred. And when they appeared

above the earth, they said, "We were celebrated and famed in the world, because we knew and taught the arcana of justification by faith alone; and from confirmations we not only saw the light, but also as it were a flashing radiance; as we still do in our cells. And yet we have heard from our companions who were with you, that that light is not light, but darkness; for the reason that we have not, as you said, any doctrinal truth from the Word. We know that every truth of the Word shines; and we believe that our radiance is thence, when we profoundly meditate upon our arcana. We will, therefore, demonstrate that we have truths from the Word in great abundance." And they said, "Have we not this truth, that there is a Trinity — God the Father, God the Son, and God the Holy Spirit; and that the Trinity must be believed in? Have we not this truth, that Christ is our Redeemer and Saviour? Have we not this truth, that Christ alone is justice, and that He alone has merit? and that he is unjust and impious, who wishes to claim to himself any thing of His justice and merit? Have we not this truth, that no mortal can do any spiritual good of himself, but that all good which is good in itself is from God? Have we not this truth, that there is given merit-seeking and also hypocritical good, and that these goods are evil? Have we not this truth, that man of his own powers can contribute nothing to his salvation? Have we not this truth, that the works of charity are still to be done? Have we not this truth, that there is faith, and that one must believe, and that every one has life according to his belief? Beside many other things from the Word? Who of you can deny any one of these? And yet you said that we have not any truth in our schools, not even one. Have you not asserted such things against us through prejudice?"

But they then received the answer: "All the things which you have advanced are in themselves true; but you have falsified them, by applying them to confirm a false principle; and hence with you and in you they are falsified truths,

which are made false by the false principle. That it is so, we will demonstrate even to the sight. Not far from here is a place into which light flows immediately from heaven. In the midst of it there is a table. When any paper on which a truth from the Word is written is placed upon it, that paper, from the truth written on it, shines like a star. Write your truths, therefore, on a paper, and let it be put upon that table; and you will see." They did so, and gave it to the keeper, who put it upon the table; who then said to them, "Withdraw a little and look at the table." And they withdrew and looked; and behold, the paper shone like a star. And then the keeper said, "You see that the things which you have written upon the paper are truths. But come nearer, and look intently at the paper!" And they did so; and then the light suddenly disappeared, and the paper became black, as if covered with the soot of a furnace. And the keeper said further, "Touch the paper with your hands, but be careful not to touch the writing." And when they did so, a flame burst forth, and consumed it. Seeing this, they fled away; and it was said to them, "If you had touched the writing, you would have heard an explosion, and would have burned your fingers." And it was then said by them that stood by, "You have now seen that the truths which you have abused to confirm the arcana of your justification, are truths in themselves; but that in you they are truths falsified." They then looked up, and heaven appeared to them as blood, and afterwards as darkness; and they seemed before the eyes of angelic spirits, some like bats, some like owls, some like moles, and some like horned-owls; and they fled away into their darkness, which to their eyes shone fatuously.

The angelic spirits who were present wondered that they had not before known any thing of that place, and of the table there. And a voice then came to them from the southern quarter, saying, "Come hither, and you will see something still more wonderful." And they came, and entered

into a chamber, whose walls shone as if golden; and they saw there also a table, upon which lay the Word, set around with precious stones in heavenly forms. And the angel keeper said, "When the Word is opened, a light beams forth thence of ineffable brightness; and at the same time there appears from the precious stones a rainbow above and around the Word. When any angel from the third heaven comes thither, and looks at the open Word, there appears above and around the Word a rainbow of various colors on a red ground. When an angel comes thither from the second heaven, and looks, there appears a rainbow on a blue ground. When an angel from the ultimate heaven comes and looks, there appears a rainbow on a white ground. When any good spirit comes and looks, there appears a variegation of light, as of marble." That it was so, was also shown them visibly. The angel keeper further said, "If any one comes up, who has falsified the Word, the splendor is then first dissipated; and if he approaches, and fixes his eyes on the Word, there is an appearance of blood around; and he is then admonished to depart, because there is danger."

But a certain one, who had in the world been a prominent author on the doctrine of faith alone, boldly came up, and said, "When I was in the world, I did not falsify the Word; I also exalted charity together with faith; and I taught that man in the state of faith, in which he does charity and its works, is renewed, regenerated, and sanctified: also that faith is then not solitary, that is, without good works; as a tree is not without fruit, the sun without light, and fire without heat: and I also blamed those who said that good works were not necessary, and moreover I magnified the precepts of the Decalogue, and also repentance; and I thus applied all things of the Word in an admirable manner to the one article of faith, which I set forth and demonstrated to be still alone saving." In the confidence of his assertion that he had not falsified the Word, he came up to the table, and, con-

trary to the warning of the angel, touched the Word. But then suddenly fire with smoke issued from the Word, and an explosion took place with a great crash, by which he was thrown to a corner of the room, and lay there as dead for half an hour. This the angelic spirits wondered at: but it was said to them, that that prelate had exalted the goods of charity as proceeding from faith more than others; but that still he meant no other than political works, which are also called moral and civil, and which are to be done for the sake of the world and of prosperity therein; but not any works which are to be done for the sake of God and salvation: and also that he included the unseen works of the Holy Spirit, of which the man knows nothing; which are implanted in the act of faith during its state.

The angelic spirits then conversed among themselves about the falsification of the Word: and they agreed upon this, that to falsify the Word is to take truths from it, and apply them to confirm falsities; which is to drag them forth from the Word outside of it, and slay them. As for example: he who takes therefrom this truth, that the neighbor is to be loved, and that good is to be done to him from love for the sake of God and eternal life; if any one then confirms this, that it is to be done, but not for the sake of salvation, because all good from man is not good, he drags that truth from the Word outside of the Word, and destroys it; since the Lord in His Word enjoins it upon every man who wishes to be saved, to do good to his neighbor as of himself, and yet to believe that it is of the Lord.

CHAPTER THIRTEENTH.

1. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet like a bear's, and his mouth as the mouth of a lion: and the dragon gave him his power and his throne and great authority.

3. And I saw one of his heads as it were wounded unto death, and his deadly wound was healed; and the whole earth wondered after the beast.

4. And they worshipped the dragon, who gave authority to the beast; and they worshipped the beast, saying, Who is like unto the beast? who can make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and there was given to him authority to work forty-two months.

6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them; and authority was given him over every tribe and tongue and nation.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any one have an ear, let him hear.

10. If any one leadeth into captivity, he shall go into captivity; if any one killeth with the sword, he must be killed with the sword: here is the patience and the faith of the saints.

11. And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the authority of the first beast before him; and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great signs, so that he maketh fire to come down from heaven unto the earth before men;

14. And seduceth them that dwell on the earth, by the signs which it was given him to do before the beast, saying to them that dwell on the earth that they should make an image to the beast, which hath the wound by a sword, and did live.

15. And it was given him to give breath to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that he should give them a mark upon their right hand and upon their foreheads:

17. And that no one might buy or sell, save he that hath the mark or the name of the beast, or the number of his name.

18. Here is wisdom: he that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is six hundred sixty-six.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The dragon continues to be treated of, and the doctrine and faith which are meant by him are described: of what kind it is among the laity, and afterward of what kind among the clergy. That doctrine and faith among the laity is described by the beast that came up out of the sea, from verse 1–10; and the same among the clergy by the beast out of the earth, verse 11–17. Also, the falsification of the truth of the Word by them is treated of, verse 18.

Contents of each Verse. "And I saw a beast coming up out of the sea," signifies the laity in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. "Having seven heads," signifies insanity from mere falsities. "And ten horns," signifies great power. "And upon his horns ten diadems," signifies the power of falsifying many truths of the Word. "And upon his heads a name of blasphemy," signifies the denial of the Lord's Divine Human, and a doctrine of the church not from the Word, but evolved from their own intelligence. "And the beast which I saw was like unto a leopard," signifies heresy destructive of the church, because from the truths of the Word falsified. "And his feet like a bear's," signifies full of falsities from the literal sense of the Word, read but not understood. "And his mouth as the mouth of a lion," signifies reasonings from falsities as from truths. "And the dragon gave him his power and his throne and great authority," signifies that that heresy prevails and reigns through its reception by the laity. "And I saw one of his heads, as it were wounded unto death," signifies that the doctrine of faith alone does not agree with the Word, wherein works are so often commanded. "And his deadly wound was healed," signifies the cure of it here explained. "And the whole earth wondered after the beast," signifies that then that doctrine and faith were received with joy. "And they worshipped the dragon who gave authority to the beast," signifies acknowledgment that it is as delivered by the leaders and teachers, who have made it prevail through its reception by the general body. "And they worshipped the beast," signifies the acknowledgment by the general body, that it is holy truth. "Saying, Who is like unto the beast? who can make war with him?" signifies the superiority of that doctrine, because it can be contradicted by no one. "And there was given unto him a mouth speaking great things and blasphemies," signifies that it teaches evils and falsities. "And there was given to him authority to

work forty-two months," signifies the opportunity to teach and do the evils and falsities of that doctrine even to the end of that church, and till the beginning of the new. "And he opened his mouth in blasphemy against God, to blaspheme His name," signifies their utterances, which are scandals against the Divine itself and the Divine Human of the Lord, and at the same time against every thing of the church from the Word, by which the Lord is worshipped. "And His tabernacle and them that dwell in heaven," signifies scandals against the Lord's celestial church and against heaven. "And it was given unto him to make war with the saints and to overcome them," signifies that they assailed the Divine truths of the Word, and overthrew them. "And authority was given him over every tribe and tongue and nation," signifies dominion thus over all things of the church, both those of its doctrine and those of its life. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," signifies that all acknowledged that heresy as a holy thing of the church, except those who believed in the Lord. "Slain from the foundation of the world," signifies the Lord's Divine Human not acknowledged from the first establishment of the church. "If any one have an ear, let him hear," signifies that they who wish to be wise should attend to these things. "If any one leadeth into captivity he shall go into captivity," signifies that he who by that heresy leads others away from believing well and living well, shall be led away into hell by his own falsities and evils. "If any one killeth with the sword he must be killed with the sword," signifies that he who destroys the soul of another by falsities shall be destroyed and perish by falsities. "Here is the patience and the faith of the saints," signifies that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and faith. "And I saw another beast coming up out of the earth," signifies the clergy who are in the doctrine and faith of the dragon concerning God and

salvation. "And he had two horns like a lamb, and he spake as a dragon," signifies that they speak, teach, and write from the Word, as if it were the Lord's Divine truth, and yet it is truth falsified. "And he exerciseth all the authority of the first beast before him," signifies that they confirmed the dogmas, and that thereby they prevail. "And he causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed," signifies that it was firmly established by confirmations that what is received by the general body should be acknowledged as a holy thing of the church. "And he doeth great signs," signifies testifications that what they teach are truths, though they are falsities. "So that he maketh fire to come down from heaven unto the earth before men," signifies proofs that their falsities are truths. "And seduceth them that dwell on the earth by the signs which it was given him to do before the beast," signifies that by testifications and proofs they lead the men of the church into errors. "Saying to them that dwell on the earth that they should make an image to the beast which hath the wound by a sword and did live," signifies that they induce the men of the church to receive for doctrine, that faith is the only medium of salvation, for the reason here explained. "And it was given him to give breath to the image of the beast, that the image of the beast should both speak," signifies that it was permitted them to confirm that doctrine by the Word, by which it is as it were vivified as it is taught. "And cause that as many as would not worship the image of the beast should be killed," signifies that they pronounce damnation upon those who do not acknowledge the doctrine of their faith as a holy doctrine of the church. "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond," signifies all in that church, of whatever condition, learning, or intelligence they are. "That he should give them a mark upon their right hand and upon their foreheads," signifies that no one should be acknowledged as a

Reformed Christian, but he who receives that doctrine in faith and love. "And that no one might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name," signifies that no one is permitted to teach from the Word but he who acknowledges that doctrine, and swears to the belief and the love of it, or to such as is in conformity with it. "Here is wisdom," signifies that it is the part of the wise to see and understand, from the things said and explained in this chapter, the quality of the doctrine and faith concerning God and salvation, among the clergy. "He that hath understanding, let him count the number of the beast," signifies that he who is in enlightenment from the Lord may know the quality of the confirmations of that doctrine and faith from the Word among them. "For it is the number of a man," signifies the quality of the Word and hence of the church. "And his number is six hundred sixty-six," signifies that the quality is this, that every truth of the Word is falsified by them.

THE EXPLANATION.

567. *And I saw a beast coming up out of the sea*, signifies the laity in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. What and of what quality the faith of the dragon is, may be seen, n. 537. The same faith continues to be treated of in this chapter; and by this beast, which was seen to come up out of the sea, is meant that faith among the laity; but by the beast out of the earth (vers. 11), that faith among the clergy is meant. That the dragon continues to be treated of here, is manifest from these words in this chapter: That the dragon gave to the beast that came up out of the sea his power, and throne, and great authority (vers. 2): and that they worshipped the dragon who gave authority to the beast (vers. 4): and concerning the beast out of the earth, that he spake as the dragon (vers. 11): and that he exercised all the

authority of the first beast before the dragon (vers. 12). The laity are meant by the beast out of the sea, and the clergy by the beast out of the earth, because the external of the church is signified by the sea, and the internal by the earth (n. 398, and elsewhere); and the laity are in the externals of the doctrine of the church, and the clergy are in its internals: therefore the beast out of the earth is also called in what follows, the false prophet. They are in the churches of the Reformed, because the Reformed are treated of as far as to chap. xvi. inclusive; and the Roman Catholics in chap. xvii. and xviii.: and afterward the final judgment, and at length the New Church. They were seen as beasts because a dragon is a beast, and because a beast in the Word signifies man as to his affections, harmless and useful beasts man as to the good affections, and noxious and useless beasts man as to the evil affections. Therefore the men of the church are in general called sheep, and a congregation of them a flock, and he that teaches is called a pastor. It is hence also that the Word, as to its power, affection, understanding, and wisdom, is described above by four animals, which were a lion, a calf, an eagle, and a man (chap. iv.); and the understanding of the Word, by horses (chap. vi.). The reason is, that in the spiritual world a man's affections appear at a distance like beasts, as has often been said before; and beasts, viewed in themselves, are nothing but forms of natural affections; but men are not only forms of natural affections, but also of spiritual at the same time. That men as to their affections are meant by beasts, may be evident from these passages: *Thou didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary: the beast Thy congregation shall dwell in it* (Ps. lxviii. 9, 10). *Every wild beast of the forest is Mine, the beasts on a thousand hills; I know every bird of the mountains; the beast of My fields is with Me* (Ps. l. 10, 11). *Ashur is a cedar in Lebanon, his stature is high, all the birds of the heavens made their nests in his boughs, and under his branches all the beasts of the*

field brought forth, and in his shadow dwelt all great nations (Ezek. xxxi. 2–6, 10, 13; Dan. iv. 7–13). *I will make a covenant for them in that day with the beast of the field and with the bird of the heavens, and I will betroth thee unto Me for ever* (Hos. ii. 18, 19). *Rejoice and be glad; be not afraid, ye beasts of My fields, for the habitations of the wilderness do spring* (Joel ii. 21–23). *In that day there shall be great tumult, Judah shall fight against Jerusalem, and there shall be a plague of the horse, of the mule, of the camel, and of every beast; then shall every one that is left go up to Jerusalem* (Zech. xiv. 13–16). *The birds shall abominate him, and every beast of the earth shall despise him* (Isa. xviii. 6). *Thou, son of man, say to the bird of every wing, and to every beast of the field, Assemble yourselves to My sacrifice upon the mountains of Israel; so will I set My glory among the nations* (Ezek. xxxix. 17–21). *Jehovah gathereth the outcasts of Israel; every beast of My fields, come ye* (Isa. lvi. 8, 9). *Jehovah will destroy Ashur, every wild beast of the nations shall rest in the midst of her, as well the pelican as the wild duck in her pomegranates* (Zeph. ii. 13, 14). *The sheep were scattered without a shepherd, and were for food to every wild beast of the field* (Ezek. xxxiv. 5, 8). *I will cast thee forth upon the face of the field, and will make every bird of the heavens to live upon thee, and will satisfy every wild beast of the earth from thee* (Ezek. xxxii. 4; also chap. v. 17; xxix. 5; xxxiii. 27; xxxix. 4; Jer. xv. 3; xvi. 4; xix. 7; xxvii. 5, 6). *The enemy reproacheth Jehovah; deliver not the soul of Thy turtledove to the beast* (Ps. lxxiv. 18, 19). *I saw in vision four beasts coming up out of the sea; the first was like a lion which had eagle's wings, the second like a bear, the third like a leopard, and the fourth was terrible* (Dan. vii. 2–7). *The Spirit driveth Jesus into the wilderness, and He was with the beasts, and angels ministered unto Him* (Mark i. 12, 13). He was not with the beasts, but with devils, who are here meant by the beasts. Beside other places, where beasts and wild beasts are named, as Isa. xxxv. 9; xliii. 20; Jer. xii. 4, 8–10; Ezek. viii. 10; xxxiv. 23, 25, 28;

xxxviii. 18–20; Hos. iv. 2, 3; xiii. 8; Joel i. 16, 18, 20; Hab. ii. 17; Dan. ii. 37, 38; Ps. viii. 6–8; lxxx. 13; civ. 11, 12, 14, 20, 25; cxlviii. 7, 10; Exod. xxiii. 28–30; Lev. xxvi. 6; Deut. vii. 22; xxxii. 24. In these places men as to their affections are signified by beasts. By man and beast together is signified man as to spiritual and natural affection, in the following passages: Jer. vii. 20; xxi. 6; xxvii. 5; xxxi. 27; xxxii. 43; xxxiii. 10–12; xxxvi. 29; l. 3; Ezek. xiv. 13, 17, 19; xxv. 13; xxxii. 13; xxxvi. 11; Zeph. i. 2, 3; Zech. ii. 7, 8; viii. 9, 10; Jonah iii. 7, 8; Ps. xxxvi. 6; Num. xviii. 15. By all the beasts which were sacrificed good affections were signified, and the same by the beasts which were eaten; and the contrary by the beasts which were not to be eaten (Lev. xx. 25, 26).

568. *Having seven heads*, signifies insanity from mere falsities, the same as by the seven heads of the dragon (n. 538).

569. *And ten horns*, signifies great power; the same as by the horns of the dragon, which also were ten (n. 539).

570. *And upon his horns ten diadems*, signifies the power of falsifying many truths of the Word. Power is signified by horns (n. 539); by ten is signified much (n. 101); and the truths of the Word falsified are signified by the diadems (n. 540). Hence, by upon his horns ten diadems, is signified to have it in his power to falsify many truths of the Word. It is said of the dragon, that he had upon his heads seven diadems; but of this beast of his, that he had ten diadems upon his horns. The reason is, that the power of falsifying many truths of the Word is here signified, but there the falsification of them all: for the laity can do it, but do not. For they who are in falsities and in their faith, are opposed to truths; for which reason, when they see truths in the Word, they falsify them.

571. *And upon his heads a name of blasphemy*, signifies denial of the Lord's Divine Human, and a doctrine of the church not from the Word, but from their own intelligence. By the seven heads insanity from mere falsities is signified, as above (n. 568); and this insanity speaks blasphemy, when it

denies the Lord's Divine in His Human; and also when it does not take the doctrine of the church from the Word, but hatches it from its own intelligence. As regards the first, that it is blasphemy to deny the Lord's Divine in His Human, it is because he who denies this is against the faith received in the entire Christian world, which is called the Athanasian; where it is said plainly, that in Jesus Christ God and Man, that is, the Divine and the Human, are not two, but one; and that they are one person, united like the soul and the body. Therefore they who deny the Divine in His Human are not far from the Socinians and Arians; indisputably so, when they think of the Lord's Human alone as of the human of another man, and at the same time not at all of His Divine from eternity. In regard to the second point, that it is blasphemy not to take the doctrine of the church from the Word, but to evolve it from their own intelligence; this is so, because the church is from the Word, and is such as its understanding of the Word is; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76–79): and the doctrine that faith alone, that is, faith without the works of the law, justifies and saves, is not from the Word, but from a single saying of Paul (Rom. iii. 28), falsely understood, see n. 417; and all the falsity of the doctrine derives its origin from no other source than their own intelligence. For what is more universally taught in the Word than to shun evil and to do good? and what is more fully set forth there than that God is to be loved, and the neighbor also? and who does not see that no one can love the neighbor, unless he lives according to the works of the law? and he that does not love the neighbor, does not love God: for in love to the neighbor the Lord conjoins Himself with man, and man conjoins himself with the Lord; that is, the Lord and man are together in that love. And what is it to love the neighbor, but not to do evil to him, according to the precepts of the Decalogue? (Rom. xiii. 8–11.) And as far as a man is not willing to do evil to his neighbor, so

far he wills to do him good. It is manifest from these things, that it is blasphemy to exclude the works of this law from salvation, as they do who make faith alone, which is faith separate from good works, solely saving. By blasphemy (Matt. xii. 31, 32; Apoc. xvii. 3; Isa. xxxvii. 6, 7, 23, 24), is meant to deny the Lord's Divine, as the Socinians do, and to deny the Word. For they who thus deny the Divine of the Lord, cannot enter heaven; for the Lord's Divine is the all in all of heaven; and he who denies the Word, denies all things of religion.

572. *And the beast which I saw was like unto a leopard*, signifies heresy destructive of the church, because from the truths of the Word falsified. By beasts in general are signified men as to their affections (n. 567); and by a leopard the affection or lust of falsifying the truths of the Word is signified. And because it is a ferocious beast, and slaughters harmless animals, it signifies also heresy destructive of the church. That the truths of the Word falsified are signified by a leopard, is from his black and white spots; and by the black spots falsities are signified, and by the white among them truth is signified. Hence, as it is a ferocious and cruel beast, by it are signified the truths of the Word falsified, and so destroyed. The same things are signified by a leopard in the following passages: *Can the Ethiopian change his skin, and the leopard his spots? Then may ye also be able to do good, who have been taught to do evil* (Jer. xiii. 23). *A lion out of the forest hath smitten the nobles, a wolf of the plains shall spoil them, the leopard is watching against their cities; every one who goeth out shall be torn in pieces, because their backslidings are increased* (Jer. v. 6). A leopard watching against their cities means against the truths of doctrine: a city is doctrine (n. 194). *Because they have forgotten Me, I will therefore be to them as a lion, and as a leopard by the way will I observe them* (Hos. xiii. 5–7); a way also signifies truth (n. 176). *The wolf shall dwell with the lamb, and the leopard with the kid* (Isa. xi. 6). Here the Lord's kingdom

which is coming is treated of: the kid is the genuine truth of the church; the leopard is the same falsified. *The third beast coming up out of the sea was like a leopard, which had four wings upon his back* (Dan. vii. 6). Concerning the four beasts seen by Daniel, see below (n. 574).

573. *And his feet like a bear's*, signifies that it was full of fallacies from the literal sense of the Word read but not understood. By feet is signified the natural, which is the ultimate, upon which that heresy which is meant by the leopard, takes its stand, and as it were walks; and this is the literal sense of the Word: and they are signified by a bear, who read the Word, and do not understand it; hence they have fallacies. That these are signified by bears, was made manifest to me from bears seen in the spiritual world, and from certain ones there clothed in bearskin; all of whom were those that read the Word, and did not see any doctrinal truth there; as also those who confirmed the appearances of truth therein, whence are fallacies. There appear hurtful bears, and harmless bears, and also white ones; but they are distinguished by their heads: those that are harmless have heads like the heads of calves or sheep. Such persons or things are signified by bears in the following passages: *As a bear, lying in wait for me, he hath overturned my paths; the lion in the coverts hath turned aside my ways; he hath made me desolate* (Lam. iii. 8–11). *I will meet him like a bear bereaved, and I will consume him there like a huge lion; the wild beast of the field shall tear them* (Hos. xiii. 7, 8). *The calf and the young lion shall lie down, and the cow and the bear shall feed* (Isa. xi. 6, 7). *The second beast coming up out of the sea was like unto a bear, and it had three ribs in its mouth between its teeth* (Dan. vii. 5). The same is signified by the lion and bear which David smote, taking it by the beard (1 Sam. xvii. 34–37; likewise 2 Sam. xvii. 8). The lion and bear are mentioned in these places, because falsity destroying the truth of the Word is signified by the lion; and by the bear are signified fallacies, which also destroy, but

not to such a degree; therefore it is said in Amos, *The day of Jehovah, a day of darkness and not of light, is as he who flees from a lion and falls upon a bear* (v. 18, 19). We read in the second book of Kings, that Elisha was mocked by children, and called bald; and that on that account forty-two children were torn in pieces by two she-bears out of the forest (ii. 23, 24). This was done because Elisha represented the Lord as to the Word (n. 298); and because baldness signified the Word without the sense of the letter, and thus not any thing (n. 4, 7); the number forty-two signified blasphemy (n. 583); and the she-bears signified the literal sense of the Word, read indeed, but not understood.

574. *And his mouth as the mouth of a lion*, signifies reasonings from falsities as from truths. By the mouth is signified teaching, preaching, and discourse (n. 452); here reasoning from falsities of doctrine, because the head, where the mouth is, signifies insanity from mere falsities (n. 568). By a lion Divine truth in its power is signified (n. 241, 471); but here falsity in power appearing as truth by means of reasonings (n. 573). Hence by his mouth as the mouth of a lion, are signified reasonings from falsities as if from truths. That the leopard, the bear, and the lion signify such things, may be evident from similar beasts seen by Daniel, thus spoken of: *Four great beasts came up out of the sea: the first was like a lion, and had eagle's wings: I beheld until his wings were torn off, and he was lifted up from the earth, and set up upon his feet as a man, and a man's heart given to him. The second beast was like unto a bear, and raised himself up on one side; three ribs were in his mouth between his teeth; and it was said, Arise, devour much flesh. The third beast was like a leopard, which had four wings upon his back, as of birds; the beast had also four heads, and dominion was given to him. The fourth beast was terrible and formidable and powerful, and it had great iron teeth; he devoured and brake in pieces and trampled the residue with his feet* (Dan. vii. 3–7). By these four beasts the successive

states of the church are described, from its first unto its last, until it is altogether vastated as to every good and truth of the Word; after which is the coming of the Lord. By the lion is signified the Divine truth of the Word in its first state, and the establishment of the church by it; which is meant by his being lifted up from the earth, and set up upon his feet as a man, and a man's heart given to him. By the bear the second state of the church is described, which is, that the Word is read indeed, but is not understood: by the three ribs between his teeth are signified appearances and fallacies; and by much flesh the literal sense of the Word as a whole is signified. The third state of the church is described by the leopard, by which the Word falsified as to its truths is signified: by the four wings upon its back, as of birds, confirmations of falsity are signified. The fourth or last state of the church is described by the beast which was terrible and formidable, by which the destruction of all truth and good is signified; therefore it is said that it broke in pieces and devoured, and trampled the residue with its feet. At length the Lord's coming is described, and then the destruction of that church, and the establishment of a new, from verse 9 to the end. By Daniel those four beasts were seen coming up out of the sea one after another; but by John the first three beasts were seen united in one body, and also coming up out of the sea. The reason is that the successive states of the church are described by them in Daniel, but here in the Apocalypse the last state is described, in which are all the former at once; and as this beast was seen to be like a leopard as to its body and like a bear as to its feet, and like a lion as to its mouth, similar things are signified in both cases by the leopard and the bear: but by the mouth like a lion's, reasonings from falsities are signified, because it follows that the beast spake blasphemies out of his mouth (vers. 5, 6): and by his heads, insanity from mere falsities is signified.

575. *And the dragon gave him his power and his throne, and great authority*, signifies that that heresy prevails and

reigns through its reception by the laity. By the dragon that heresy is signified, spoken of n. 537. The laity are signified by this beast (n. 567); who do not speak from themselves, but from their teachers; and as they are the people themselves, it is manifest that that heresy prevails and reigns from reception by them. This therefore it is, which is signified by the power, throne, and great authority, which the dragon gave to this beast, and by these words following (vers. 5), *And they worshipped the dragon who gave authority to the beast.* The dragon prevails and reigns through them, especially through this dogma of their religion: that the understanding is to be kept under obedience to faith; and that that is a faith which is not understood; and that, in spiritual things, faith in a thing which is understood is intellectual faith, which is not justifying. When these prevail with the laity, the clergy have authority, veneration, and a species of adoration, on account of the divine things which they believe they know, and which are to be received from their mouths. By power is signified supremacy; by throne, government; and by great authority, dominion.

576. *And I saw one of his heads as it were wounded unto death*, signifies that this point of doctrine, which is the head of the rest, that man is justified and saved by faith alone without the works of the law, does not agree with the Word, where works are so often commanded. By one of his heads is signified the chief and fundamental article of the whole doctrine of the church of the Reformed. For the beast had seven heads, by which is signified insanity from mere falsities (n. 568); and thus also all falsities in the aggregate: for by seven in the Word is signified all (n. 10, 391). And as all the falsities of their doctrine concerning salvation depend on this one, that man is justified and saved by faith alone without the works of the law, it is this which is signified by one of the heads of the beast. By its being as it were wounded unto death, is signified that it does not agree with the Word, where works are so often

commanded. For every point of the doctrine of the church, which does not agree with the Word, is not sound, but is sick with a deadly disease: for the doctrine of the church must be from the Word, and from no other source.

577. *And his deadly wound was healed*, signifies the cure of that head of the doctrine by this reasoning, that no one can do a good work of himself, and fulfil the law, and that there is on that account provided another means of salvation instead, which is faith in the righteousness and merit of Christ, who suffered for man, and thereby took away the condemnation of the law. That this is the cure for the wounded head, and is also applied, is known, when by the wounded head is meant that which precedes (n. 576); and therefore there is no need to explain it further.

578. *And the whole earth wondered after the beast*, signifies that that faith was then received with joy, and became the doctrine of the whole church, because they thus would not be servants under the law, but free under faith. And they wondered, signifies admiration that the deadly wound was healed, and thence reception with joy. By the whole earth the whole church of the Reformed is signified, for the earth is the church (n. 285). Therefore by the whole earth wondered after the beast, is signified that that faith was received with joy, and became the doctrine of the whole church. The joy with which it was received was because thus they would not be servants under the law, but free under faith; not knowing that the fact was altogether the contrary; namely, that they who believe themselves to be free under faith, or from that faith, or by means of that faith, are servants under sin, that is, under the devil; for sin and the devil are one and the same. For they believe that thus the law does not condemn; and thus they believe that to sin without condemnation of the law is freedom, provided they have faith; when yet this is servitude itself. But when a man shuns sin, that is, the devil, he from a servant becomes free.—To this I will add this Relation: I

spoke with certain doctors of the church in the world of spirits, as to what they mean by the works of the law, and what by the law, under whose yoke, servitude, and condemnation they say they are not. They said that they were the works of the law of the Decalogue. And I then said, "What does the Decalogue require? is it not this? Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely? Are these the works of the law which you separate from faith, saying that faith alone without the works of the law justifies and saves? and are these the things for which Christ made satisfaction?" And they answered that they were. And then a voice was heard from heaven, saying, "Who can be so insane?" And instantly their faces were turned towards the diabolical spirits, among whom was Machiavelli, and many of the order of the Jesuits, who permitted all those things, provided only that men would beware of the laws of the world: and they would have conjoined themselves with them, had not a society been interposed, which separated them. It is said that the whole earth wondered after the beast. That after him means to follow him and to obey him, is manifest from these passages: *David kept My precepts, and walked after Me with all His heart* (1 Kings xiv. 8). *The children of Jesse went after Saul into the battle* (1 Sam. xvii. 13). *Thou shalt not go after a multitude to do evil; thou shalt not speak in a cause to turn away after many to pervert judgment* (Exod. xxiii. 2). *Thou shalt not go after other gods whom thou hast not known* (Jer. vii. 9). *They went after other gods to serve them* (Jer. xi. 10; Deut. viii. 19). *The man who went after Baalpeor will Jehovah destroy* (Deut. iv. 3).

579. *And they worshipped the dragon who gave authority unto the beast,* signifies acknowledgment of the doctrine of justification by faith without the works of the law by the leaders and teachers, who made it prevail through its reception by the general body. By worshipping is signified to

acknowledge as a holy thing of the church. By the dragon the doctrine of justification and salvation by faith alone without the works of the law is signified (n. 537). The general body is signified by this beast, because it is the laity (n. 567). By giving authority is signified to cause it to prevail through its reception by them (n. 575).

580. *And they worshipped the beast*, signifies the acknowledgment by the general body that it is a holy truth, that no one can do a good work, nor fulfil the law, of himself. By worshipping is signified to acknowledge as a holy thing of the church, as just above (n. 579); here that it is a holy truth that no one can of himself do a good work, and fulfil the law: and because these two are holy truths, it follows that the works of the law are to be removed from faith, as not saving. But that those truths, together with many others, are falsified, may be seen above (n. 566). The same is here signified by the beast as by the dragon, because of reception and acknowledgment; therefore it is said that they worshipped the dragon, and worshipped the beast.

581. *Saying, Who is like unto the beast? who can make war with him?* signifies the superiority of that doctrine above every other, because it can be contradicted by no one. Who is like unto the beast? signifies the opinion respecting the superiority of that church above every other, by reason of its doctrine. By the beast is signified the general body, and thus the church, and abstractly its doctrine. Who can make war with him? signifies who can deny that a man cannot do any spiritual good of himself? besides more things, as above (n. 566). And because this cannot be contradicted, are we not thus saved by faith without the works of the law? But that this conclusion is absurd, yea, in itself insane, may be seen by every one who knows any thing of the Word, and is wise from it. Who can make war with him? also signifies that that doctrine has been so ingeniously and subtly confirmed and thus fortified by arguments, by its leaders and those that teach it after them, that it cannot be impugned.

582. *And there was given unto him a mouth speaking great things and blasphemies*, signifies that it teaches evils and falsities. By a mouth speaking is signified teaching, preaching, and discourse (n. 452). By speaking great things and blasphemies is signified to teach evils and falsities: for great is predicated of good, and in the opposite sense, of evil (n. 656, 663, 896, 898); and by blasphemies truths falsified, and thus falsities, are signified. What is here signified in particular by blasphemies, may be seen above (n. 571). It teaches evils, because it removes from salvation the works of the law, and thus things that are to be done; and he who does this is in spiritual evils, which are sins.

583. *And there was given to him authority to work forty-two months*, signifies the opportunity to teach and to do the evils and falsities of that doctrine even to the end of that church, and till the beginning of the new. By authority to work being given unto him, the authority to speak great things and blasphemies is signified, that is, to teach and do the evils and falsities spoken of just above (n. 582). By forty-two months is signified to the end of the former church and till the beginning of the new, as above (n. 489); the same as by the three days and a half (n. 505); and by a time, times, and half a time (n. 562); also the same as by the thousand two hundred and sixty days (n. 491); because forty-two months make three years and a half.

584. *And he opened his mouth in blasphemies against God and His name*, signifies their utterances, which are scandals, against the Divine itself and the Divine Human of the Lord, and at the same time against every thing of the church from the Word, by which the Lord is worshipped. He opened his mouth in blasphemies, signifies utterances which are false statements. By the mouth is signified teaching, preaching, and discourse (n. 452); hence by opening the mouth is signified to utter these things: and blasphemies signify falsifications of the Word, and many more things

mentioned above (n. 571, 582); here also scandals, because the words against God and His name immediately follow. By God the Lord's Divinity is here signified, as very frequently elsewhere in the Apocalypse: and by His name every thing is signified by which the Lord is worshipped; including the Word, because worship is according to it (n. 81). That by the name of Jehovah or God the Lord's Divine Human is signified, and at the same time the Word, also every thing by which He is worshipped, may be further evident from these passages: *Jesus said, Father, glorify Thy name; and there came a voice from heaven, saying, I have both glorified it and will glorify it again* (John xii. 28). *Jesus said, I have manifested Thy name to men, and I have made known to them Thy name* (John xvii. 26). *Whatsoever ye shall ask in My name, that will I do; that the Father may be glorified in the Son: if ye shall ask any thing in my name, I will do it* (John xiv. 13, 14). *In the beginning was the Word, and the Word was with God, and the Ward was God: as many as received Him, to them gave He power to become the sons of God, to them that believe on His name: and the Word was made flesh* (John i. 1, 12, 14). *Jesus said, He that believeth not on Him hath been judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 18). Nothing else is meant by the name of Jehovah God, which must not be profaned, in the second commandment of the Decalogue, and by the name of the Father, which must be hallowed, in the Lord's Prayer.

585. *And His tabernacle, and them that dwell in heaven,* signifies scandals against the Lord's celestial church and against heaven. Nearly the same is signified by the tabernacle as by the temple, namely, in the highest sense the Lord's Divine Human, and in a relative sense, heaven and the church (n. 191, 529). But by the tabernacle in this sense the celestial church is signified, which is in the good of love to the Lord from the Lord; and by the temple the spiritual church, which is in the truths of wisdom from the

Lord. By them that dwell in heaven is signified heaven. The reason that the celestial church is signified by the tabernacle, is that the Most Ancient Church, which was celestial because it was in love to the Lord, had holy worship in tabernacles; and the Ancient Church, which was a spiritual church, had holy worship in temples. The tabernacles were of wood, and the temples of stone; and wood signifies good; and stone truth. That the Lord's Divine Human as to the Divine love, and also the heaven and church which are in love to the Lord, are signified by the tabernacle, may be evident from the following passages: *O Jehovah, who shall abide in Thy tabernacle? who shall dwell in Thy holy mountain? He that walketh uprightly, and worketh righteousness, and speaketh the truth* (Ps. xv. 1, 2). *Jehovah shall hide me in His tent, He shall hide me in the secret of His tabernacle, He shall lift me up* (Ps. xxvii. 5). *I will abide in thy Tabernacle for ever* (Ps. lxi. 4). *Look upon Zion; thine eyes shall see Jerusalem a quiet habitation, a tabernacle which shall not be taken down* (Isa. xxxiii. 20); *Jehovah who spreadeth out the heavens as a tabernacle to dwell in* (Isa. xl. 22). *Thou hast made Jehovah Most High thy habitation, no plague shall come nigh thy tabernacle* (Ps. xci. 9, 10). *Jehovah hath set a tabernacle among them, He will walk among them* (Lev. xxvi. 11, 12). *Jehovah forsook the tent of Shiloh, the tabernacle in which He dwelt among men* (Ps. lxxviii. 60). *I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them* (Apoc. xxi. 3). *My tabernacle is laid waste* (Jer. iv. 20; x. 20). *He will pluck thee out of the tabernacle, and He will root thee out of the land of the living* (Ps. lii. 5. Beside other places, as Isa. xvi. 14; liv. 2; Jer. xxx. 18; Lam. ii. 4; Hos. ix. 6; xii. 9; Zech. xii. 7). Since the Most Ancient Church, which was a celestial church, because it was in love to the Lord, and hence in conjunction with Him, had holy worship in tabernacles, therefore by the command of the Lord a tabernacle was erected by Moses, in which all things

of heaven and the church were represented; which was so holy that no one was permitted to enter into it but Moses, Aaron, and his sons; and if any one of the people entered, he should die (Num. xvii. 12, 13; xviii. 1, 22, 23; xix. 14–19). In the inmost part of it was the ark, in which were the two tables which were the Decalogue, over which were the mercy-seat and the cherubs; and without the veil there the table upon which was the showbread, the altar of incense, and the candlestick with the seven lamps; all of which were representatives of heaven and the church. It is described in Exod. xxvi. 7–16; xxxvi. 8–37; and we read that the form of it was shown to Moses upon Mount Sinai (Exod. xxv. 9; xxvi. 30); and that which is given to be seen from heaven is representative of heaven and hence of the church. In memory of the holy worship of the Lord in tabernacles by the most ancient people, and of the conjunction with Him by love, the Feast of Tabernacles was commanded, spoken of in Lev. xxiii. 39–44; Deut. xvi. 13, 14; Zech. xiv. 16, 18, 19.

586. *And it was given unto him to make war with the saints, and to overcome them*, signifies that they assailed the Divine truths of the Word, and overthrew them. By war is signified spiritual war, which is that of falsity against truth, and of truth against falsity (n. 500): hence to make war is to assail. By the saints are meant those who are in Divine truths from the Lord through the Word, and hence, abstractly from persons, the Divine truths (n. 173); therefore, by overcoming them is signified to cause the truths not to prevail, and thus to overthrow them. Similar things are signified by these words in Daniel: *The fourth beast, coming up out of the sea, which had a mouth speaking great things, made war with the saints, and prevailed* (vii. 21): also by these in the same: *The he-goat ran against the ram, cast him to the earth, trampled on him, and lifted himself up against the prince of the host, and the habitation of His sanctuary was cast down; and he cast down the truth to the earth* (viii. 5–7, 11, 12). That by the he-goat faith separated

from charity is meant, may be seen in the *Doctrine of the New Jerusalem concerning Faith* (61–68). Similar things are meant by these words: *A king shall arise, of a fierce countenance, understanding subtle things; he shall destroy the mighty, and the people of the saints; and he shall rise up against the prince of princes, and fraud shall succeed prosperously in his hand* (Dan. viii. 23–25). That this king is the he-goat, is said there, ver. 21. The same is also signified by the beast that came up out of the abyss making war with the two witnesses, and overcoming them, and killing them (Apoc. xi. 7, n. 500). They overcome, because the laity do not see their subtleties, which they call mysteries; for they conceal them with appearances and fallacies: therefore they said, *Who is like unto the beast? who can make war with him?* (vers. 4, n. 579–581). That they who are in truths from the Lord through the Word are meant by the saints may be evident from the passages adduced above (n. 173); and still further, from these: *Jesus said, Father, sanctify them through Thy truth, Thy Word is truth: I sanctify Myself, that they also may be sanctified through the Truth: I in them, and Thou in Me* (John xvii. 17, 19, 23). *Jehovah came from Sinai, He came from the myriads of holiness, from His right hand went the fire of the law unto them, all His saints are in Thy hand, he shall receive of Thy words* (Deut. xxxiii. 2, 3). From which it is manifest that they are called saints who are in Divine truths from the Lord through the Word. Also, that they who live according to the commandments, that is, the truths of the Word, were the saints of Jehovah (Lev. xix. 2; Deut. xxvi. 18, 19). And if they would keep the covenant, they would be a holy nation (xix. 5, 6). The Decalogue is the covenant which they should keep (n. 529). Hence it was, that the place in the tabernacle where the ark was, in which was the Decalogue, was called the *holy of holies* (Exod. xxvi. 33, 34). They are called saints who live according to the truths of the Word; not that they are holy, but that the truths in them are holy;

and these are holy when they are from the Lord in them, and the Lord is in them when the truths of His Word are in them (John xv. 7). By virtue of truths from the Lord the angels are called holy (Matt. xxv. 31; Luke ix. 26): and the prophets likewise (Luke i. 70; Apoc. xviii. 20; xxii. 6): and also the apostles (Apoc. xviii. 20). Hence it is, that the temple is called *the temple of holiness* (Ps. v. 7; lxv. 4): that Zion was called *the mountain of holiness* (Isa. lxv. 11; Jer. xxxi. 23; Ezek. xx. 40; Ps. ii. 6; iii. 4; xv. 1): that Jerusalem is called *the holy city* (Isa. xlviii. 2; lxiv. 10; Apoc. xxi. 2, 10; Matt. xxvii. 53): that the church is called *a people of saints* (Isa. lxii. 12; lxiii. 18; Ps. cxlix. 1): and also *a kingdom of saints* (Dan. vii. 18, 22, 27). They are called saints because the angels, in the abstract sense, signify Divine truths from the Lord; the prophets, truths of doctrine; the apostles, the truths of the church; the temple, heaven and the church as to Divine truth; and likewise Zion, Jerusalem, and the people and kingdom of God. That no one is holy of himself, not even the angels, may be seen Job xv. 14, 15; but from the Lord, because the Lord alone is holy, Apoc. xv. 4, n. 173.

587. *And authority was given him over every tribe and tongue and nation,* signifies dominion thus over all things of the church, both those of its doctrine and those of its life. By authority is signified dominion, as above (n. 575). By tribe the church as to its truths and goods is signified, and in the opposite sense, as to its falsities and evils (n. 20, 349). By tongue is signified its doctrine (n. 282, 483); and by nation life according to it (n. 483).

588. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb,* signifies that all belonging to the church of the Reformed acknowledged that heresy which is meant by the dragon and the beast, as a holy thing of the church, except those who believed in the Lord. By worshipping is signified to acknowledge as a holy thing of the church, as above (n. 579,

580). By all that dwell upon the earth, all that are of the church of the Reformed are signified, as n. 558. By the names not written in the Lamb's book of life, are signified all except those who believe in the Lord. By names are signified those as to quality (n. 81, 122, 165): by the book of life is signified the Word of the Lord, and all doctrine concerning Him (n. 256, 257, 259, 469). And as all the doctrine of the church from the Word, has reference to this, that they should believe in the Lord, therefore this is here meant by a name written in the book of life of the Lamb. Respecting faith in the Lord, see above (n. 67 and 553).

589. *Slain from the foundation of the world,* signifies the Lord's Divine Human not acknowledged from the first establishment of the church. That by the Lamb slain is signified that the Lord's Divine Human has not been acknowledged, may be seen above (n. 59, 269), where these words are explained: *I am the First and the Last, and am He that liveth, and was dead; and behold, I am alive for ever and ever* (chap. i. 17, 18): also these: *And I saw, and behold, in the midst of the throne a Lamb standing as if slain: and they sung a new song, saying, Thou art worthy to take the book; for Thou wast slain, and hast redeemed us to God* (chap. v. 6, 9). From the foundation of the world signifies the first establishment of the church, as well the Jewish as the Christian. It is known that the Jews did not acknowledge the Lord's Divine Human. That the Roman Catholics do not, is also known: and that neither do the Reformed, see above (n. 294). The creation of the world is not meant here by the foundation of the world, but the establishment of the church: for by the world, in the widest sense, the whole world is meant, and as well the good as the evil in it, and sometimes the evil only; but in a sense not the widest, the same is meant by the world as by the globe and by the earth, that is, the church. That the church is signified by the globe, may be seen n. 551; and by the earth n. 285. That by founding the globe and the earth is signified to establish the

church, and that by the founding and the foundation of them is signified establishment may be evident from Isa. xxiv. 18; xl. 21; xlviii. 12, 13; li. 16, 17; lviii. 12; Jer. xxxi. 37; Mic. vi. 1, 2; Zech. xii. 1; Ps. xviii. 7, 15; xxiv. 1, 2; lxxxii. 5; lxxxix. 11. That the world also signifies the church (Matt. xiii. 37–39; Joel i. 9, 10). And that the Lord is called the Saviour of the world, from faith in Him (John iii. 16–19; iv. 42; vi. 33, 51; viii. 12; ix. 4, 5; xii. 46, 47). That the world also means the people of the church (John xii. 19; xviii. 20). It may be seen from this what is signified by the foundation of the world; also, Matt. xxv. 34; Luke xi. 50; John xvii. 24; Apoc. xvii. 8.

590. *If any one have an ear, let him hear*, signifies that they who wish to be wise should attend to these things. That by having an ear to hear is signified to perceive and obey, and likewise to attend, may be seen above (n. 87). That it means also they who would be wise, is a consequence. It is said, *If any one have an ear, let him hear*, that they may attend to the foregoing things; and that else they are not wise.

591. *If any one leadeth into captivity, he shall go into captivity*, signifies that he who by that heresy leads others away from believing and living well, shall be led away into hell by his own falsities and evils. By leading into captivity is signified to persuade others and draw them over so that they may consent and adhere to that heresy which is meant by the dragon and the beast, and thus to lead them away from believing and living well. By going into captivity is signified to be led away by their own falsities and evils into hell. By captivity spiritual captivity is here meant, which is to be seduced, and so led away from truths and goods, and to be led on into falsities and evils. That this spiritual captivity is meant by captivity in the Word, may be evident from the following passages: *Hear, all people, and behold my sorrows; my virgins and my young men have gone into captivity* (Lam. i. 18). *God forsook His habitation and*

tent, where He dwelt among men, and hath delivered His strength into captivity (Ps. lxxviii. 60, 61). *The wind shall lead away all thy shepherds, and thy lovers shall go away into captivity; then shalt thou be ashamed for all thy wickednes* (Jer. xxii. 22). *I will make Mine arrows drunk with the blood of the pierced, and of the captivity* (Deut. xxxii. 42). *They are bent and bowed down, and their soul shall go into captivity* (Isa. xlvi. 1, 2). *Jehovah hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and to the bound* (Isa. lxi. 1; Luke iv. 18, 19). *I will raise him up in justice; he shall let go My captivity, not for price nor reward* (Isa. xlv. 13). *Thou hast gone up on high, Thou hast led captivity captive* (Ps. lxviii. 18). *Shall the captivity of the just be delivered? even the captivity of the mighty shall be taken away, and the prey shall be delivered from the violent* (Isa. xlix. 24, 25). *Shake thyself from the dust, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion* (Isa. lii. 1, 2. Beside other places, as Jer. xlviii. 46, 47; l. 33, 34; Ezek. vi. 1–10; xii. 1–12; Ob. i. 11; Ps. xiv. 7; liii. 6; Jer. l. 33, 34). By the captivities of the children of Israel by their enemies, spoken of in the book of Judges, and 2 Kings xxv., and in the prophets, spiritual captivities were represented and hence signified, which are treated of elsewhere. The same as by captives is also signified by the bound in the following passages: *By the blood of thy covenant I will send forth the bound out of the pit* (Zech. ix. 11). *The sighing of the bound shall come unto Thee* (Ps. lxxix. 11). *They shall be gathered as the bound in the pit, and they shall be shut up as in the prison* (Isa. xxiv. 22). *He hath made the world a wilderness, he hath not opened the house of his bound ones* (Isa. xiv. 17). *The king said, I was in prison, and ye did not come unto Me* (Matt. xxv. 36). *Jesus said, Must not this daughter of Abraham, whom Satan hath bound, be loosed from this bond on the Sabbath day* (Luke xiii. 16).

592. *If any one killeth with the sword he must be killed*

with the sword, signifies that he who destroys the soul of another by falsities, shall be destroyed and perish by falsities. By a sword, truth is signified, and in the opposite sense, falsity, both fighting (n. 52, 836). Hence by killing and being killed is signified to destroy and to be destroyed, or to ruin and to perish, which is effected by falsities.

593. *Here is the patience and the faith of the saints*, signifies that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and faith. By patience is here signified patience in temptations and then exploration of what a man is as to a life according to the Lord's commandments, and as to faith in the Lord: it is therefore said, *here is the patience and the faith*. By the saints are signified those who are of the Lord's New Church, in particular those therein who are in Divine truths (n. 586). Elsewhere in the Apocalypse also patience is predicated of temptations, by which a man is explored as to his quality, as chap. i. 9; ii. 2, 3, 19; iii. 10. That it is as to a life according to the Lord's precepts, and as to faith in Him, is manifest from these words in the same: *They have no rest day nor night, who worship the beast and his image: here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus* (Apoc. xiv. 11, 12).

594. *And I saw another beast coming up out of the earth*, signifies the clergy in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. What and of what quality the faith of the dragon is, may be seen above (n. 537). It is the laity who are meant by the beast that came up out of the sea, and it is the clergy who are meant by the beast out of the earth, because the external of the church is signified by the sea, and the internal of it by the earth (n. 398, 567); and the laity are in the externals of the doctrine of the church, and the clergy are in its internals. That the clergy are now described, is evident from the particulars which follow, when understood in the spiritual sense; and manifestly

from this, that this beast is called the false prophet (Apoc. xvi. 13; xix. 20; xx. 10): especially from these words there: *The beast was taken, and with him the false prophet, who did signs before him, by which he seduced them that received the mark of the beast, and them that worshipped his image* (xix. 20). That this beast did signs before the other, by which he seduced them, is said in this chapter in these words: *And he doeth great signs, so that he seduceth them that dwell upon the earth, by the signs which it was given him to do before the beast, telling them to make an image of the beast, and to worship it* (vers. 13–15).

595. *And he had two horns like a lamb, and he spake as a dragon*, signifies that they speak, teach, and write from the Word, as if it were the Lord's Divine truth, and yet it is truth falsified. By horns is signified power (n. 270, 443); here power in speaking, teaching, and writing, and thus in reasoning and arguing. The horns seeming like a lamb, signifies that they set forth these things of theirs, as if they were the Lord's Divine truths, because from the Word: for by a lamb is meant the Lord as to the Divine Human, and likewise as to the Word, which is the Divine truth from the Divine good. Hence it is, that upon this beast, which is also the false prophet, there appeared two horns like a lamb. But that they were Divine truths falsified, is signified by his speaking as a dragon. That all the truths of the Word are falsified by those who are in the faith of the dragon respecting God and salvation, may be seen above (n. 566). That these things are signified by this beast's having two horns like a lamb, and speaking as a dragon, is plainly manifest from these words of the Lord in Matthew: *If any man shall say unto you, Lo, here is Christ, or there, believe not; there shall arise false Christs and false prophets, and shall show great signs and wonders to mislead, if possible, the elect. Behold, I have foretold it to you* (xxiv. 23–25). The same is signified by Christ as here by the Lamb, namely, the Lord as to the Divine truth of the Word; therefore their saying,

Lo, here is Christ, signifies that they would say that this is the Divine truth of the Word. But that it is falsified is signified by these words: *If any man shall say to you, Here is Christ, or there, believe it not; for there shall arise false Christs and false prophets.* That these are they of whom the Lord foretold, is manifest from its being said that they would show great signs and wonders, and would lead into error, if possible, the elect; the same as concerning this beast, which is the false prophet (vers. 13 and 14 of this chapter). The things which the Lord foretold in that chapter of Matthew were concerning the last period or state of the church, which is there meant by the consummation of the age.

596. *And he exerciseth all the authority of the first beast before him*, signifies that they confirmed the dogmas which are signified by the dragon and have been received by the laity, and that by that means the dogmas prevail. That this is signified may be seen from the explanations above concerning the authority given by the dragon to the beast that came up out of the sea (n. 575, 579); and as this beast, which is the false prophet, exercised that authority before the dragon, nothing else is signified but that they made those dogmas prevail by confirmations.

597. *And he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed*, signifies that it was thus firmly established by confirmations, that it should be acknowledged as a holy thing of the church, that as no one can do a good work of himself, and fulfil the law, the only means of salvation is faith in the righteousness and merit of Christ, who suffered for man, and thereby took away the condemnation of the law. It is superfluous to explain this, as it follows from what is explained above (n. 566, 577–582). By the earth and them that dwell in it, the churches of the Reformed are signified, as above. By worshipping is signified to acknowledge as a holy thing of the church, as also above; here that which is meant by the

beast out of the sea, after his deadly wound was healed; and this is what has been explained above.

598. *And he doeth great signs*, signifies testifications that the things they teach are true, although they are false. By signs are signified testifications that they are true, because signs were formerly done to testify to the truth. But after signs and miracles ceased, their signification still remains, which is, the testification of the truth. But by the signs here are signified testifications by the beast or false prophet, that his falsities were true, for the reason that after the confirmations they do not appear otherwise. That testifications that a thing is true are signified by signs, may be evident from the following passages: *In the consummation of the age, there shall arise false Christs and false prophets, and shall show great signs and wonders, and shall mislead, if possible, the very elect* (Matt. xxiv. 24; Mark xiii. 22). *And great signs shall there be from heaven; there shall be signs in the sun, the moon, and the stars; the sea and the waves roaring* (Luke xxi. 11, 25). *Jehovah frustrateth the signs of liars, He maketh the diviners mad, that turneth wise men backward, and maketh their knowledge foolish* (Isa. xliv. 25). *Learn not the way of the nations, and be not dismayed at the signs of the heavens* (Jer. x. 2). *They are spirits of demons doing signs, to gather them together to the battle of that great day* (Apoc. xvi. 14). *The beast was taken, and with him the false prophet, who did signs before him, and seduced* (Apoc. xix. 20). That signs were testifications of the truth is further manifest from these passages: The people said to Jesus, *What sign showest Thou, that we may believe Thee? what dost Thou work?* (John vi. 30–33.) The Jews, scribes and Pharisees asked a sign from the Lord, that they might know that he was the Christ (Matt. xii. 38–40; xvi. 1–4; Mark viii. 11, 12; Luke xi. 16, 29, 30; John ii. 16, 18, 19). The disciples said to Jesus, *What is the sign of Thy coming and of the consummation of the age?* (Matt. xxiv. 3; Mark xiii. 4.) *If they will not believe thee, nor hear the voice of*

the first sign, yet they will believe the voice of the latter sign (Exod. iv. 8, 9). The voice of a sign is testification. *They showed among them the words of His signs* (Ps. cv. 27). *He said to Ahaz, Ask thee a sign from Jehovah* (Isa. vii, 11, 14). *This is the sign to thee from Jehovah: behold, I will bring again the shadow of the degrees, which hath gone down in the sun-dial of Ahaz* (Isa. xxxviii. 7, 8). *Hezekiah said, What is the sign that I shall go up into the house of Jehovah?* (Isa. xxxviii. 22.) *This is a sign to you, that I will visit upon you in this place, that ye may know that My words stand* (Jer. xliv. 29). *O Jehovah, show me a sign for good; that my haters may see, and be ashamed* (Ps. lxxxvi. 17). *Let them declare unto us the things which shall happen, that we may consider them: show a sign of what is to come, that we may know that ye are gods* (Isa. xli. 22, 23). *Thine enemies roared in the midst of thy festival, they have set up their signs for signs* (Ps. lxxiv. 3, 4, 9). (Besides other places as Isa. xlv. 11, 13; Jer. xxxii. 20, 21; Ezek. iv. 3; Ps. lxv. 7, 8; lxxviii. 42, 43; Exod. vii. 3; Num. xiv. 11, 22; Deut. iv. 34; xiii. 2–4; Judg. vi. 17, 21; 1 Sam. ii. 34; xiv. 10; Mark xvi. 17, 18, 20; Luke ii. 11, 12, 16). Similar things are signified by the *signs of the covenant* (Gen. ix. 13; xvii. 11; Ezek. xx. 12, 20). From these things it may clearly be seen, that by the great signs which this beast of the dragon works, are not meant signs, but testifications by them that the things which they teach are true. For every heretic who has confirmed himself in falsities, after the confirmation brings proofs that his falsities are truths: for he then no longer sees truths; since the confirmation of falsity is the denial of the truth, and truth denied loses its light. And as far as falsities shine from the light of confirmation, which is fatuous light, so far the light of truth becomes darkness; see above (n. 566).

599. *So that he maketh fire to come down from heaven unto the earth before men*, signifies proofs that their falsities are the truths of heaven, and that they who receive them are saved, and that they who do not receive perish. This is

signified by these words, because the greatest signs were done by fire from heaven; whence the common expression of confirmation among the ancients, when the attestation of truth was in question, was, that they could make fire come down out of heaven, and attest it; by which was signified that they could prove it to that degree. That the truth was also attested by fire from heaven, is manifest from these passages: That the burnt-offering made by Aaron was consumed by fire from heaven (Lev. ix. 24). In like manner the burnt-offering made by Elijah (1 Kings xviii. 38). In the opposite sense fire from heaven was a sign testifying that they were in evils and thence in falsities, and that they would perish; but that fire was a consuming fire: as the fire from heaven which consumed the two sons of Aaron (Lev. x. 1–6). That which consumed two hundred and fifty men (Num. xxvi. 10). That which consumed the uttermost parts of the camp (Num. xi. 1–4). That which twice consumed the fifty men sent by the king to Elijah (2 Kings i. 10, 12). The fire and brimstone from heaven upon Sodom (Gen. xix. 24, 25). The fire from heaven which consumed them that surrounded the camp of the saints and the beloved city, spoken of Apoc. xx. 9. The disciples, angry against the impenitent, said to Jesus, *Wilt thou that we command fire to come down from heaven, and consume them?* (Luke ix. 54.) These are adduced, that it may be known that fire from heaven signifies testification, yea, proof that the truth is the truth, and in the opposite sense, that falsity is the truth, as here. Moreover, fire signifies heavenly love, and hence zeal for the truth, and in the opposite sense, infernal love, and hence zeal for falsity (n. 468, 494).

600. *And seduceth them that dwell upon the earth by the signs which it was given him to do before the beast*, signifies that by testifications and proofs they lead the men of the church into errors. By seducing is signified to lead into errors. By them that dwell upon the earth, the men of the church of the Reformed are signified, as above (n. 578, 588,

597). By the signs which it was given him to do before the beast, are signified testifications and proofs (n. 598, 599). By the beast out of the sea, before which the signs were done, the faith of the dragon among the laity is signified (n. 567); and by the beast coming up out of the earth, who did the signs, and is elsewhere called the false prophet, is signified the faith of the dragon among the clergy (n. 594). The like is said by the Lord in Matt. xxiv. 24–26.

601. *Saying to them that dwell on the earth that they should make an image to the beast that hath the wound by a sword and did live*, signifies that they induce the men of the church to receive for doctrine, that faith is the only means of salvation, because no one can do good of himself except it be merit-seeking, and because no one can fulfil the law, and so be saved. By them that dwell upon the earth are meant the men of the church of the Reformed, as above (n. 600). By the image, the doctrine of that church is signified, spoken of below: and by the image to the beast which hath the wound by a sword and did live, this point of the doctrine is signified, that faith is the only means of salvation, because no one can do good of himself except it be merit-seeking, and because no one can fulfil the law, and so be saved; see above (n. 576, etc.). Every church appears before the Lord as a man. If it is in truths from the Word, it appears as a beautiful man; but if it is in truths falsified, it appears as a monstrous man. The church appears thus from its doctrine, and from life according to it; from which it follows, that the doctrine of a church is the image of it. This may also be seen from this. Every man is his own good and truth, or his evil and falsity: from these and from nothing else man is man. Consequently, it is doctrine and a life according to it, which makes the image of the man of the church: the image of a beautiful man, if the doctrine and the life according to it are from the genuine truths of the Word; but the image of a monstrous man, if they are from the truths of the Word falsified. Man also in the spiritual

world appears like some animal; but his affection so appears at a distance. They who are in truths and goods from the Lord, appear like lambs and doves; but they who are in falsified truths and adulterated goods, appear like owls and bats. They that are in faith separated from charity, like dragons and he-goats. They who are in falsities from evil appear like basilisks and crocodiles; and they that are such, and still have confirmed the doctrines of the church, like fiery flying serpents. From these things it can be seen, that the doctrine of the church, and a life according to it, are meant by the image of the beast, which they made for them that dwell upon the earth. But what further became of those that worshipped the image of the beast, may be seen Apoc. xiv. 9–11; xix. 20; xx. 4. Similar things are signified by images in the spiritual sense in Exod. xx. 4, 5; Lev. xxvi. 1; Deut. iv. 16–18; Isa. ii. 18; Ezek. vii. 20; xvi. 17; xxiii. 14–16. The idols and graven images of the ancients were images of their religion, hence the falsities and evils of doctrine are signified by them (n. 459).

602. *And it was given him to give breath to the image of the beast, that the image of the beast should both speak*, signifies that it was permitted them to confirm that doctrine by the Word, by which it is as it were vivified as it is taught. By it was given is signified that it was permitted: for all falsities of doctrine, like evils of life, arise from permission; respecting which see the *Angelic Wisdom concerning the Divine Providence* (n. 234–274, 275–284, 296). By the image of the beast that doctrine is signified (n. 601). By giving breath to the image of the beast is signified to confirm it from the Word; for from no other source does any doctrine of the church have spirit and life. That the image of the beast should speak, signifies that the doctrine taught thus is as if it were vivified. This is meant by giving breath to the image of the beast so that it should speak, because in all things of the Word there is spirit or breath and life: for the Lord spoke the Word; hence He is in it: and He so

spoke the Word that every thing therein has communication with heaven, and through heaven with Him. There is a spiritual sense in it, by which communication is given; therefore the Lord says, *the words which I speak unto you are spirit and life* (John vi. 63).

603. *And cause that as many as would not worship the image of the beast should be killed*, signifies that they pronounce damnation upon those who do not acknowledge the doctrine of their faith as a holy doctrine of the church. By worshipping the image of the beast is signified to acknowledge the doctrine of their faith as a holy thing of the church; for by worshipping is signified to acknowledge as a holy thing of the church (n. 579, 580, 588, 597): and by the image of the beast that doctrine is signified (n. 601). By being killed is signified to be killed spiritually, which is to be condemned (n. 325, and elsewhere). And because being condemned is signified by being killed, it also signifies to be declared a heretic, and to be excluded from the communion of the church; for such a one is regarded in their eyes as condemned. This the learned of the clergy do, who have imbibed the mysteries of justification in the schools and academies, especially they who are in the pride of learning on account of such things. These condemn all who do not think as they do; and as far as they dare, they fulminate against them. This I am able to relate, that they who imbibed these mysteries, and hence were in the pride of learning in the spiritual world are so enraged against those who worship the Lord alone, and do not acknowledge faith alone as the only means of salvation, that they burn with wrath and fury when they see them, and also when, at a distance, they feel the Divine sphere of the Lord and the sphere of charity around them. Since the dragon is such, he is therefore described as a most bitter enemy against them: as in these words, that he stood before the woman that was ready to bring forth, that after she brought forth he might devour her child; and that he cast out of his mouth after the woman

water as a flood, that he might cause her to be swallowed up by the flood; and that being angry against the woman, he went away to make war with the remnant of her seed (Apoc. xii. 4, 15, 17). That out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, there went forth three unclean spirits like frogs, to gather them together to the battle of the great day of God Almighty (Apoc. xvi. 13–16; so too chap. xix. 19, 20; xx. 8, 9, 10). As also, that the beast that came up out of the abyss killed the two witnesses, and cast out their bodies into the street of the great city, which spiritually is called Sodom and Egypt, and did not suffer them to be put into sepulchres (Apoc. xi. 7–9). By not suffering them to be put into sepulchres is signified to reject as damned (n. 506).

604. *And he causeth all the small and the great, the rich and the poor, and the free and the bond,* signifies all in that church, of whatever condition, learning, or intelligence they are. By the small and the great are here meant they that are in a less and greater degree of dignity, and thus of whatever condition: by the rich and the poor are meant they who are in knowledges more and less (n. 206); and thus of whatever learning: by the free and the bond are meant they who are wise from themselves and they who are so from others (n. 337); and thus of whatever intelligence. Hence now, by all, the small and the great, the rich and the poor, the free and the bond, are meant all in that church, of whatever condition, learning, and intelligence they are. This is the spiritual sense.

605. *That he should give them a mark upon their right hand, and upon their foreheads,* signifies that no one is acknowledged as a Reformed Christian, but he who receives that doctrine in faith and love. By giving a mark is signified to acknowledge as a Reformed Christian, or that one is of the confession which that doctrine teaches: the mark is the acknowledgment that he is such, as also the confession that he is. By the right hand is signified the whole of man

as to intellectual power, and thus as to faith; for the right hand signifies a man's power (n. 457). By the forehead is signified the whole of man as to voluntary power, and thus as to love; for the forehead signifies love (n. 347).

606. *And that no one might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name,* signifies that no one is permitted to teach from the Word, nor consequently to be inaugurated into the priesthood, honored with the laurel of a mastership, endowed with the hat of a doctorate, and called orthodox, but he who acknowledges that doctrine, and swears to the belief and the love of it, or to that which is in conformity with it, or to that which does not disagree with it. By buying and selling is signified to procure knowledges for one's self, here those which relate to that doctrine, and to teach them; which is treated of in what follows. By a mark is signified recognition as a Reformed Christian, and the confession that he is such (n. 605). By the name of the beast the quality of the doctrine is signified; name signifying quality (n. 81, 122, 165, 584). And by the beast is signified the doctrine received by the laity, and thus by the general body (n. 567); and as it is said or the name of the beast, either that or such as is in conformity with it is signified: by number is signified the quality of a thing (n. 448); and because it is said, or the number of his name, that or such as does not disagree with it, is meant. It is so said, because the doctrine which is signified by the dragon and his beast is not the same in kingdoms where the Reformed are, but similar as to this principle or head of the doctrine, that faith, without the works of the law, justifies and saves. That to buy and sell signifies to procure knowledges to one's self, and to teach them; and in like manner to trade, to do business, and to gain, may be evident from these passages: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; come, I say, buy wine and milk without money* (Isa. lv. 1). *Ye were sold for nought, and ye shall therefore be redeemed*

without money (lii. 3). *With thy wisdom and with thy understanding thou hast gotten thee riches; and by thy great wisdom in thy trafficking hast thou increased thy riches* (Ezek. xxviii. 5). Since by Tyre the church as to the knowledges of good and truth is signified, therefore these things are said of Tyre: *All the ships of the sea were for exchanging thy merchandise: Tarshish was thy merchant in silver: Javan, Tubal, and Meshech, these were thy traders; they traded the soul of man: Syria was thy merchant in chrysoprasus: thy riches, thy tradings, thy merchandise, they that exchange thy merchandise, shall fall into the midst of the seas in the day of thy ruin* (Ezek. xxvii. 1, to end). *Howl, ye ships of Tarshish, because Tyre is laid waste, whose merchants were princes, and her traffickers the honored of the earth* (Isa. xxiii. 1–8). The same is meant by trading in the Lord's parable of the man that travelled abroad, who gave talents to his servants, that they should trade and gain (Matt. xxv. 14–20). And of another, who gave to his servants ten pounds, that they might trade with them (Luke xix. 12–26). And of the treasure hid in a field, which when found the man hid, and sold all, and bought the field (Matt. xiii. 44). And of him that sought goodly pearls, who, when he had found one very precious, sold all, and bought it (Matt. xiii. 45, 46). *Such have thy merchants been from thy youth; they wandered every one to his own quarter; there is none that saveth thee* (Isa. xlvii. 15; beside many other places).

607. *Here is wisdom*, signifies that it is the part of the wise to see and understand from the things which have been said and explained in this chapter, the quality of the doctrine and faith concerning God and salvation, among the clergy. Here is said, because those things are meant which are said and explained in this chapter, in particular those respecting the beast out of the earth, by which the doctrine and hence the faith concerning God and salvation, among the clergy, are signified (n. 594); for these things which are found in this verse are said of this beast: and as it is the

part of the wise, or of wisdom, to see and understand what the quality of that doctrine and of the faith thence is, it is said, *here is wisdom.*

608. *He that hath understanding, let him count the number of the beast,* signifies that he who is in enlightenment from the Lord may know the quality of the confirmations of that doctrine and faith from the Word among them. To have understanding signifies to be in enlightenment from the Lord. To count the number signifies to know the quality: quality is signified by number (n. 348, 364, 448); and to know is signified by counting. And as the quality which is signified by the number is the quality as to truth, and every truth of the doctrine and faith of the church is from the Word, therefore the quality of their confirmations from the Word is meant. This also is the quality which is signified by the number six hundred sixty-six, treated of in what follows.

609. *For it is the number of a man,* signifies the quality of the Word and of the church from it. By a man is signified wisdom and intelligence (n. 243); here wisdom and intelligence from the Word, and thus also the Word as to wisdom and intelligence in the man of the church. The church itself also appears as a man before the Lord. Hence the man of the church as to his spirit appears in heaven as a man according to the quality of the church from the Word in him. It is this, therefore, which is here signified by the number of a man, because it follows after this, *He that hath understanding, let him count the number of the beast;* by which is signified that he who is in enlightenment from the Lord can know what the quality of the confirmations of the doctrine and faith respecting God and salvation is among the clergy. The quality of the church from the Word is also signified by a man (n. 920, and also elsewhere).

610. *And his number is six hundred sixty-six,* signifies that the quality is this, that every truth of the Word is falsified by them. By the number of the beast the quality of their confirmations of doctrine and faith from the Word is

signified (n. 608, 609). By six hundred sixty-six is signified every truth of good; and because this is said of the Word, every truth of good in the Word is signified; here that truth falsified, because it is the number of the beast. This is signified, because six signifies the same as three multiplied by two; and three signifies full and all, and is predicated of truths (n. 505); and two signifies the marriage of good and truth. And as six is composed of these two numbers multiplied into each other it therefore signifies every truth of good in the Word; here that truth falsified. That it is falsified also by them, may be seen above (n. 566). The number six hundred sixty-six is mentioned, because six is tripled in that number; and triplication completes. The multiplication by a hundred, whence comes the six hundred, and by ten, whence is the sixty, makes no change; as may be seen above (n. 348). That six signifies full and all, and is mentioned where the truths of good are treated of, may be evident from the passages in the Word where that number occurs. But this signification of that number does not clearly appear except to those who see the things which are treated of in the spiritual sense, as that the Lord said that the seeds which fell into the good ground bore fruit to thirty, sixty, and to a hundred fold (Mark iv. 8, 20; Matt. xiii. 8, 23). That the house-holder went out and hired laborers into his vineyard at the third hour and the sixth hour (Matt. xx. 3, 5). That upon the table in the tabernacle the loaves were arranged in two rows, six in each (Lev. xxiv. 6). That six water-pots were set, after the manner of the purifying of the Jews (John ii. 6). That there were six cities of refuge or asylum (Num. xxxv. 6, 7; Deut. xix. 1–9). That the measuring reed with which the angel measured all the things of the new temple and new city was six cubits (Ezek. xl. 5). That the prophets drank water by measure, the sixth of a hin (Ezek. iv. 11). That they should take for an oblation the sixth part of an ephah of a homer of wheat (Ezek. xlv. 13). Since six signifies full, therefore the word to take a sixth

(*sectare*) arose, by which is signified in the spiritual sense that which is complete, and also, entirely: as that they should take a sixth of an ephah out of a homer of barley (Ezek. xlv. 13). And of Gog, *I will make thee to return, and will take a sixth of thee* (Ezek. xxxix. 2); by which is signified, that with him every truth of good in the Word was entirely destroyed. Who are meant by Gog, may be seen (n. 859).

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611. I will here add this Relation. All who are prepared for heaven, which is done in the world of spirits, which is midway between heaven and hell, after a certain time, desire heaven with a kind of longing; and soon their eyes are opened, and they see a way which leads to some society in heaven. This way they enter, and ascend; and in the ascent is a gate, and a keeper there. He opens the gate, and through it they enter. Then an examiner meets them, who tells them from the ruler to enter in further, and to inquire whether there are houses anywhere which they can recognize as theirs; for there is a new house for every novitiate angel. And if they find one, they give notice of it, and remain there. But if they do not find any, they return, and say that they saw none. And then they are examined by a certain wise one, to see whether the light that is in them agrees with the light which is in that society, and especially whether the heat does. For the light of heaven is in its essence Divine truth, and the heat of heaven in its essence is Divine good, both proceeding from the Lord as the sun there. If there is in them a different light and a different heat from the light and heat of that society, that is, a different truth and a different good, they are not received. Therefore they depart thence, and pass on through ways that are open among the societies in heaven: and this until they find at length a society altogether agreeing with their affections; and there is their home for ever. For there they are among their own as among relatives and friends, whom, as they are in similar

affection, they love from the heart; and they are there in the full enjoyment of their life, and in joy of their whole heart from peace of soul: for there is in the heat and light of heaven ineffable delight, which is communicated. Thus it is with those who become angels.

They who are in evils and falsities may ascend into heaven by leave: but when they enter, they begin to gasp for breath or to breathe with great effort; and soon their sight is obscured, their understanding is darkened, thought ceases, and death floats before their eyes, and thus they stand like stocks, and then the heart begins to throb, the breast to be straitened, and the mind to be seized with anguish, and to be tortured more and more; and in that state they writhe like a serpent brought near the fire: therefore they roll themselves away, and cast themselves down a precipice which then appears to them; nor do they rest until they are in hell with those like themselves, where they can breathe, and where their heart beats freely. They afterwards hate heaven, reject the truth, and blaspheme the Lord in heart, believing that their tortures and torments in heaven were from Him. From these things can be seen what the lot of those is who care nothing for truths, which yet make the light in which the angels of heaven are; and who care nothing for goods, which yet make the heat in which the angels of heaven are. It can also be seen from this, how much they err, who believe that every one can share the blessedness of heaven, provided he be admitted into heaven. For the belief of the present day is, that to be received into heaven is of mercy alone; and that reception into heaven is like coming into a house at a wedding in the world, and at the same time into the joy and gladness there. But let them know that in the spiritual world there is a communication of affections, since man is then a spirit; and the life of a spirit is affection; and the thought is from it, and according to it: and that homogeneous affection conjoins, and heterogeneous affection disjoins; and that what is hetero-

geneous torments a devil in heaven, and an angel in hell. For which reason they are separated exactly according to the diversities, varieties, and differences of the affections of their love.

It was given to see more than three hundred of the clergy of the Reformed Church, all learned men, because they knew how to confirm faith alone even to justification, and some of them further. And because they likewise had this belief, that heaven is only admission through grace, permission was given them to ascend into a society of heaven, which however was not one of the higher ones. And when they ascended together, they then were seen at a distance as calves; and when they entered heaven, they were received civilly by the angels. But when they were conversing, a tremor seized them, afterward a shuddering, and at length a torture as of death: and they then cast themselves down headlong; and in their fall they seemed like dead horses. They appeared like calves in their ascent, because the natural affection of seeing and knowing, from correspondence, appears gambolling like a calf: and they appeared like dead horses in their fall, because the understanding of truth from the Word appears from correspondence like a horse, and no understanding of truth in the Word like a dead horse.

There were boys below, who saw them descending, and in the descent seeming like dead horses. And they then turned away their faces, and said to their master who was with them, "What dreadful thing is this? we saw men, and now instead of them dead horses: and because we could not look at them, we turned away our faces. Master, let us not stay in this place, but let us go away:" and they went away. And then the master instructed them in the way, what a dead horse is; saying, "A horse signifies the understanding of the Word. All the horses which you have seen signified that: for when a man goes along meditating upon the Word, his meditation then appears at a distance like a horse; noble and lively as he meditates spiritually on the

Word, and poor and dead as he meditates materially." The boys then asked, "What is it to meditate spiritually and materially upon the Word?" And the master replied, "I will illustrate this by an example: Who, when he is reading the Word, does not think of God, of the neighbor, and of heaven? Every one who thinks of God from person only, and not from essence, thinks materially. He also who thinks of his neighbor only from form, and not from quality, thinks materially. And he that thinks of heaven only from place, and not from the love and wisdom from which heaven is, he likewise thinks materially." But the boys said, "We have thought of God from person, of the neighbor from his form as being a man, and of heaven as a place: have we, then, when we have been reading the Word, appeared to any one like dead horses?"

The master said, "No: you are yet boys, and cannot do otherwise; but I have perceived an affection for knowing and understanding in you; and as this is spiritual, you have also thought spiritually. But I will return to the things which I said before, that he who thinks materially when he is reading the Word, or meditating on the Word, appears at a distance like a dead horse; but he who thinks spiritually, like a living horse: and that he thinks materially of God, and of the Trinity in God, who thinks only according to person, and not according to essence. For the attributes of the Divine essence are many; as omnipotence, omniscience, omnipresence, mercy, grace, eternity, and others. And there are attributes that proceed from the Divine essence; which are creation and preservation, salvation and redemption, enlightenment and instruction. Every one who thinks of God from person only, makes three Gods; saying that one God is the Creator and Preserver, another the Saviour and Redeemer, and a third the Enlightener and Instructor. Yet every one who thinks of God from essence, makes God one; saying, God created and preserves us, redeemed and saves us, and enlightens and instructs us.

This is the reason that they who think of the Trinity in God according to person, and thus materially, cannot, from the ideas of their thought, which is material, do otherwise than from one God make three. But still, contrary to their thought, they are obliged to say, that there is in each a communion of all the attributes; and this solely for the reason that they have also thought of God obscurely from essence. Wherefore, my pupils, think of God from His essence, and from that of His person; and not from His person, and from this of His essence: for to think of His essence from His person is to think materially of His essence also; but to think of His person from His essence is also to think spiritually of His person. The ancient gentiles, because they thought materially of God, and likewise of God's attributes, imagined not three gods only, but as many as a hundred. You must know that the material does not flow into the spiritual, but the spiritual into the material.

"It is the same with thought concerning the neigbhor from his form and not from his quality; as also with thought about heaven from place, and not from the love and wisdom which constitute heaven. It is the same with each and every thing that is in the Word; therefore he that cherishes a material idea of God, and likewise of the neighbor and of heaven, cannot understand any thing in it. The Word is to him a dead letter; and when he is reading it, or is meditating upon it, he himself appears at a distance like a dead horse. Those whom you saw falling from heaven, having become to your eyes like dead horses, were those who have closed up the rational sight in themselves and others by their peculiar dogma, that the understanding is to be held captive under obedience to their faith; not thinking that the understanding, when shut up by religion, is as blind as a mole, with nothing but darkness in it, and such darkness as rejects from itself all spiritual light, prevents the influx of it from the Lord and from heaven, and establishes a barrier against it in the corporeal-sensual, far below the

rational, in matters of faith; that is, puts it close to the nose, and fixes it in the cartilage of it, owing to which it cannot afterward even have the scent of spiritual things; whence some have become such that when they perceive the scent of spiritual things, they fall into a swoon: by scent I mean perception. These are they who make God three. They say indeed, from essence, that God is one; but still, when they pray according to their faith, which is that God the Father would have mercy for the sake of the Son, and send the Holy Spirit, they manifestly make three Gods. They cannot do otherwise; for they pray to one, to have mercy for the sake of another, and to send a third." And then their master taught them concerning the Lord, that He is the one God, in whom there is the Divine Trinity.

CHAPTER FOURTEENTH.

1. And I saw, and behold a Lamb standing on the Mount Zion, and with Him a hundred forty-four thousand, having His Father's name written upon their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four animals, and the elders; and no one could learn the song but the hundred forty-four thousand, bought from the earth.

4. These are they who were not defiled with women, for they are virgins; these are they that follow the Lamb whithersoever He goeth: these were bought from among men, first-fruits to God and the Lamb.

5. And in their mouth was found no guile, for they are without spot before the throne of God.

6. And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and tribe and tongue and people;

7. Saying with a great voice, Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And a third angel followed them, saying with a great voice, If any one worship the beast, and his image, and receive his mark upon his forehead or upon his hand,

10. He also shall drink of the wine of the anger of God which is poured out unmixed in the cup of His fury, and he shall be tormented with fire and brimstone before the holy angels and before the Lamb.

11. And the smoke of their torment ascendeth up for ever and ever; and they shall have no rest day and night that worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

14. And I saw, and behold a white cloud, and upon the cloud one sitting like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel went out of the temple, crying with a great voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the hour for thee to reap is come, for the harvest of the earth is ripe.

16. And he that sat upon the cloud thrust in his sickle on the earth, and the earth was reaped.

17. And another angel went out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel went out from the altar, having authority over fire; and he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ripened.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the bridles of the horses, for a thousand six hundred furlongs.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The New Christian Heaven is described (vers. 1–5). The preaching of the Lord's coming, and then the New Church (vers. 6, 7, 13). An exhortation to recede from faith separated from charity, in which is the church of the present day (vers. 9–12). Exploration of these, and manifestation that their works are evil (vers. 14–20).

Contents of each Verse. "And I saw, and behold a Lamb standing upon the Mount Zion, and with Him a hundred forty-four thousand," signifies the Lord now in the New Heaven from Christians, who acknowledged Him as the God of heaven and earth, and were in truths of doctrine from Him through the Word. "Having His Father's name in their foreheads," signifies their acknowledgment of the Lord's Divine and Divine Human. "And I heard a voice from heaven, as the voice of many waters," signifies the Lord speaking through the New Heaven from Divine truths. "And as the voice of a great thunder," signifies and from the Divine love. "And I heard the voice of harpers harping with their harps," signifies confession of the Lord from gladness of heart by the spiritual angels in the lower heavens. "And they sung as it were a new song before the throne and before the four animals and before the elders," signifies celebration and glorification of the Lord before Him and before the angels of the higher heavens. "And no one could learn the song but the hundred forty-four thousand," signifies that no others from among Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of heaven and earth, but they who were received by the Lord into this New Heaven. "Bought from the earth," signifies that they are those who could be regenerated by the Lord and thus be redeemed in the world. "These are they who were not defiled with women, for they

are virgins," signifies that they did not adulterate the truths of the church, and defile them with falsities of faith, but that they loved truths because they are truths. "These are they that follow the Lamb whithersover He goeth," signifies that they are conjoined to the Lord by love and faith in Him, because they have lived according to His commandments. "And were bought from among men," signifies here as before. "First-fruits unto God and the Lamb," signifies the first beginning of the Christian heaven, that acknowledges one God in whom is the Trinity, and that the Lord is He. "And in their mouth was found no guile," signifies that they do not from cunning and design speak and persuade to evil and falsity. "For they are without spot before the throne of God," signifies because they are in truths from good from the Lord. "And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth," signifies the annunciation of the Lord's coming, and of the New Church that is to come down out of heaven from Him. "And to every nation and tribe and tongue and people," signifies to all who are in goods from religion, and in truths from doctrine. "Saying with a great voice, Fear God," signifies admonition not to do evils, because this is against the Lord. "And give glory to Him, for the hour of His judgment is come," signifies acknowledgment and confession that all the truth of the Word is from the Lord, according to which every man will be judged. "And worship Him that made heaven and earth and the sea and the fountains of waters," signifies that the Lord alone is to be worshipped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone are the angelic heaven and the church and all things of them. "And another angel followed, saying, Babylon is fallen, is fallen, that great city," signifies that the Roman Catholic religion, as to its dogmas and doctrinals is now dispersed. "Because she made all nations drink of the wine of the wrath of her fornication," signifies because by

profanations of the Word and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. "And a third angel followed them, saying with a great voice," signifies further revelation from the Lord concerning those who are in faith separated from charity. "If any one worship the beast and his image, and receive his mark upon his forehead and upon his hand," signifies whoever acknowledges and receives the doctrine concerning justification and salvation by faith alone, confirms it, and lives according to it. "He also shall drink of the wine of the anger of God poured out unmixed in the cup of His fury," signifies that they falsify the goods and truths of the Word, and imbue their life with them so falsified. "And shall be tormented with fire and brimstone before the holy angels and the Lamb, and the smoke of their torment ascendeth up for ever and ever," signifies the love of self and the world and the lusts therefrom, and from these the pride of their own intelligence, and hence torment in hell. "And they shall have no rest day and night that worship the beast and his image, and whosoever receiveth the mark of his name," signifies a perpetual state in miseries with those who acknowledge and receive that faith, confirm it, and live according to it. "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus," signifies that the man of the Lord's church is explored by temptations from them, as to the quality of his life according to the commandments of the Word and of his faith in the Lord. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord henceforth," signifies a prediction from the Lord concerning the state of those after death who will be of His New Church, that they will have eternal life and happiness. "Yea, saith the Spirit, that they may rest from their labors," signifies that the Divine truth of the Word teaches that they who afflict their soul and crucify their flesh for the sake of those things, will have peace in the Lord.

"For their works follow with them," signifies according as they have loved and believed, and hence have done and spoken. "And I saw, and behold, a white cloud, and upon the cloud one sitting like unto the Son of Man," signifies the Lord as to the Word. "Having upon his head a golden crown, and in his hand a sharp sickle," signifies the Divine wisdom from His Divine love, and the Divine truth of the Word. "And another angel went out of the temple," signifies the angelic heaven. "Crying with a great voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the hour for thee to reap is come, for the harvest of the earth is ripe," signifies the supplication of the angels of heaven to the Lord, that He would make an end and execute judgment, because now is the last state of the church. "And he that sat upon the cloud thrust in his sickle, and the earth was reaped," signifies the end of the church, because there is no longer any Divine truth in it. "And another angel went out of the temple which is in heaven, he also having a sharp sickle," signifies the heavens of the Lord's spiritual kingdom, and the Divine truth of the Word in them. "And another angel went out from the altar, having authority over fire," signifies the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord. "And he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth," signifies the Lord's operation from the good of His love by the Divine truth of His Word into the works of charity and faith, among the men of the Christian church. "For her grapes are ripe," signifies because it is the last state of the Christian church. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth," signifies the end of the present Christian church. "And cast it into the great winepress of the anger of God," signifies exploration of the quality of their works, that they were evil. "And the winepress was trodden without the city," signifies that exploration

was made from the Divine truths of the Word as to the quality of the works which proceed from the doctrine of faith of the church. "And blood came out of the winepress even unto the bridles of the horses," signifies violence done to the Word by dreadful falsifications of the truth, and the understanding so closed up thereby, that man can scarce be taught any longer, and thus be led of the Lord by Divine truths. "For a thousand six hundred furlongs," signifies nothing but falsities of evil.

THE EXPLANATION.

612. *And I saw, and behold, a Lamb standing upon the Mount Zion, and with Him a hundred forty-four thousand,* signifies the Lord now in the New Heaven collected from those in the Christian churches who acknowledged the Lord alone as the God of heaven and earth, and were in truths of doctrine from the good of love from Him through the Word. By I saw, these things are signified and those which follow in this chapter. By the Lamb is meant the Lord as to His Divine Human (n. 269, 271). By Mount Zion is signified the heaven where are they who are in love to the Lord, which is treated of in what follows. By a hundred forty-four thousand are signified all those who acknowledge the Lord alone as the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word (n. 348, etc.). These have been treated of in chapter vii.; but there it is said that they were sealed upon their foreheads, and thus distinguished and separated from the rest; here, that they are collected together, and that a heaven is formed from them. The heaven which is here treated of, is the heaven collected from the Christians from the time of the Lord in the world, and from those of them who approached the Lord alone, and lived according to His commandments in the Word, shunning evils as sins against God. This heaven is the New Heaven, from which the

New Jerusalem, that is, the New Church on earth will come down (Apoc. xxi. 1, 2). But the heavens before the Lord's coming are above this, and are called the ancient heavens; in which also all acknowledge the Lord alone as the God of heaven and earth. These heavens communicate with this new heaven by influx. It is known, that by the land of Canaan the church is signified, because the Word was there, and through it the Lord was known: also that in the midst of it was the city of Zion and below it the city of Jerusalem, both upon a mountain. Hence by Zion and Jerusalem the inmost things of the church are signified. And because the church in heaven makes one with the church on earth, therefore by Zion and Jerusalem is meant the church in both: but by Zion the church as to love, and by Jerusalem the church as to doctrine from love. It is called Mount Zion, because love is signified by a mountain (n. 336). That heaven and the church where the Lord alone is worshipped, are signified by Mount Zion, may be evident from the following passages: *I have anointed My King upon Zion: I will declare concerning the statute, Thou art My Son, this day have I begotten Thee; I will give the nations for Thine inheritance: Kiss the Son, lest He be angry, and ye perish; blessed are all that trust in Him* (Ps. ii. 6–8, 12). *O Zion, that bringest good tidings, get thee up into the high mountain; say, Behold, the Lord Jehovah will come in strength* (Isa. xl. 9, 10). *Rejoice greatly, O daughter of Zion; behold, thy King cometh unto thee just and a Saviour* (Zech. ix. 9; Matt. xxi. 2, 4, 5; John xii. 14, 15). *Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee* (Isa. xii. 6). *The ransomed of Jehovah shall return to Zion with songs* (Isa. xxxv. 10). *Shout and be glad, O daughter of Zion, behold I come that I may dwell in the midst of thee* (Zech. ii. 10). *Who will give the salvation of Israel in Zion* (Ps. xiv. 7; liii. 6). *The Lord Jehovah will lay in Zion a tried stone, and then shall your covenant with death be abolished* (Isa. xxviii. 16–18). *My salvation shall not tarry, I*

will give salvation in Zion (Isa. xlvi. 13). *And the Redeemer shall come to Zion* (Isa. lix. 20). *Jehovah Zebaoth shall reign in Mount Zion* (Isa. xxiv. 23). *Jehovah loveth the gates of Zion more than all the dwellings of Jacob; glorious things are to be proclaimed in thee, O city of God; this one was born there; all my springs are in thee* (Ps. lxxxvii. 2, 3, 5–7). *Jehovah hath chosen Zion; He hath desired it for His habitation; this is My rest for ever, there will I dwell* (Ps. cxxxii. 13, 14). *Let the children of Zion rejoice in their King* (Ps. cxlix. 2). *O Jehovah, arise, and have mercy on Zion, the set time is come; the name of Jehovah shall be declared in Zion, when the peoples are gathered together, and the kingdoms to serve Jehovah* (Ps. cii. 12–16, 21, 22). *Out of Zion God shall shine; our God cometh, and shall call to the heaven above, and to the earth, Gather My saints together unto Me* (Ps. l. 1–5. Beside other places, as Isa. i. 27; iv. 3, 5; xxxi. 4, 9; xxxiii. 5, 20; xxxvii. 22; lii. 1; lxiv. 10; Jer. vi. 2; Lam. iv. 2; Am. i. 2; Mic. iii. 10, 12; iv. 1–3, 7, 8; Zeph. iii. 14, 16; Joel iv. 16, 17, 21; Zech. viii. 3; Ps. xx. 2; xlviii. 3, 11–14; lxxvi. 2; lxxviii. 68; cx. 1, 2; cxlix. 2, 4; cxxv. 1; cxxvi. 1; cxxviii. 5, 6; cxxxiv. 3; cxxxv. 21; cxlvi. 10). In many places we read of the virgin and the daughter of Zion; by whom is not meant any virgin or daughter there, but the church as to the affection for good and truth; the same as by the bride of the Lamb (Apoc. xxi. 2, 9; xxii. 17). The virgin and the daughter of Zion signify the Lord's church in these passages: Isa. i. 8; iii. 16–26; iv. 4; x. 32; xvi. 1; xxxvii. 22; lii. 2; lxii. 11; Jer. iv. 31; vi. 2, 23; Lam. i. 6; ii. 1, 4, 8, 10, 13, 18; iv. 22; Mic. i. 13; iv. 8, 10, 13; Zeph. iii. 14; Zech. ii. 10; ix. 9; Ps. ix. 14; and elsewhere.

613. *Having His Father's name written in their foreheads*, signifies their acknowledgment of the Lord's Divine and Divine Human from love and faith. By the name of the Father is meant the Lord as to the Divine from which all things are, which is called the Father, and at the same time as to the Divine Human which is called the Son; since

they are one, and one person, united like the soul and the body. Therefore in heaven by God the Father no other is meant than the Lord; and in the New Heaven the Lord is also called Father. The reason that the name of the Father is here said to be in their foreheads, is also, that the Divine good of the Lord's Divine love is meant by the Father; which is everywhere meant by the Father in the Word of the Evangelists, where He is named by the Lord; and the Divine truth of His Divine wisdom is meant by the Son: which two were united as the soul to the body and the body to the soul, when the Lord glorified His Human (see n. 21, 170). And because they are one, it is therefore said in another place, *the name of God and of the Lamb in their foreheads* (chap. xxii. 4). In regard to these, therefore, who are here treated of, it is said that they had the Father's name written in their foreheads, because by the hundred forty-four thousand sealed out of the twelve tribes of Israel, the angels of the higher heavens are meant, who all are in the good of celestial love; and by the Father, as has been said, that good is meant. That the angels who are here treated of are the angels of the higher heavens, may be seen in the explanation of the seventh chapter; in particular, n. 369 there. By written in their foreheads, is signified acknowledgment in them from love and faith: by written or inscribed is signified the acknowledgment in them; and by the forehead is signified love, and hence intelligence or faith (n. 347, 605). That the Divine which is called the Father, and the Divine Human which is called the Son, are one like the soul and the body, and consequently that the Lord as to the Divine Human is to be approached, and that in this way and no other the Divine which is called the Father is approached, may be evinced by so many passages in the Word, that they would fill pages if they were adduced. They are adduced with some fulness in the *Doctrine of the New Jerusalem concerning the Lord* (n. 29–36, 38–45, etc.); from which only a few will be brought forward here for confirmation;

which are these: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: but Mary said, How shall this be, seeing I know not a man? The angel answered, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also, the Holy Thing which shall be born of thee shall be called the Son of God* (Luke i. 30–35). *The angel of the Lord appeared to Joseph in a dream, saying, Fear not to take Mary thy wife, for that which is conceived in her is from the Holy Spirit; and Joseph knew her not, until she brought forth her first-born Son* (Matt. i. 20, 25). *In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and we saw His glory, as the glory of the only-begotten of the Father* (John i. 1, 2, 14). *The Jews sought to kill Jesus, because He had said that God was His Father, making Himself equal to God: Jesus answered, What things soever the Father doeth, these also doeth the Son likewise; as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will: Verily I say unto you, that the hour will come, when the dead shall hear the voice of the Son of God, and they that hear shall live* (John v. 18–26). *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (John v. 26). *I am the Way, the Truth, and the Life; no one cometh to the Father but by Me; if ye have known Me, ye have known my Father also; and from henceforth ye have known Him and have seen Him. Philip saith unto Him, Show us the Father; Jesus saith unto him, Have I been so long time with you, and thou hast not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I abide in the Father, and the Father in me? Believe Me, that I am in the Father and the Father in Me* (John xiv. 6–11). *I give unto My sheep eternal life; I and My Father are one.* And when the Jews were indignant

that He made Himself God, *He said, I do the works of My Father; believe the works; that ye may know and believe that the Father is in Me and I in the Father* (John x. 28–38). *He that seeth Me, seeth Him that sent Me* (John xii. 45). *All things that the Father hath are Mine* (John xvi. 15). *That the Father had given all things into His hands* (John xiii. 3). *Father, thou hast given Me power over all flesh: this is life eternal, that they should know Thee the only God, and Jesus Christ whom Thou hast sent: all Mine are Thine, and Thine are Mine* (John xvii. 2, 3, 10). *All power is given unto Me in heaven and on earth* (Matt. xxviii. 18). *Whatsoever ye shall ask in My name, this I will do,* and again, *I will do it* (John xiv. 13, 14). *The Spirit of Truth shall not speak from Himself, but he shall receive of Mine, and declare it unto you* (John xvi. 13, 14). *He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (John xv. 5; beside other places). There are still more in the Old Testament, from which also a few shall be adduced: *Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and His name shall be called Wonderful, Counsellor, God, the Mighty, Father of eternity, Prince of peace* (Isa. ix. 6). *A virgin shall conceive and bear a Son, and His name shall be called God with us* (Isa. vii. 14). *Behold, the days shall come, that I will raise up unto David a just branch, who shall reign a King; and this is His name, which they shall call Him, Jehovah our justice* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *Then shall it be said in that day, Lo, this is our God whom we have waited for, that He may save us; this is Jehovah whom we have waited for; let us rejoice and be glad in His salvation* (Isa. xxv. 9). *Only in thee is God, and there is no God besides; verily thou art a God, that hidest Thyself, O God of Israel, the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah, and there is no God else besides Me, a just God and a Saviour, there is none besides Me* (Isa. xlv. 21, 22). *I am Jehovah, and besides Me there is no Saviour* (Isa. xliii. 11). *I Jehovah*

am thy God, and thou shalt acknowledge no God besides Me, and there is no Saviour besides Me (Hos. xiii. 4). *Thou, O Jehovah, art our Father, our Redeemer, Thy name is from everlasting* (Isa. lxiii. 16). *Thus said the King of Israel, and His Redeemer, Jehovah Zebaoth, I am the First and I am the Last, and besides Me there is no God* (Isa. xliv. 6). *Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone of Myself* (Isa. xliv. 24). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God* (Isa. xlviii. 17). *Jehovah, my Rock, and My Redeemer* (Ps. xix. 14). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. l. 34). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob* (Isa. xlix. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *Thus said thy Redeemer Jehovah* (Isa. xliii. 14; xlix. 7. And elsewhere, as Luke i. 68; Isa. lxii. 11, 12; lxiii, 1, 4, 9; Jer. xv. 20, 21; Hos. xiii. 4, 14; Ps. xxxi. 5; xliv. 26; xlix. 15; lv. 17, 18; lxix. 18; lxxi. 23; ciii. 4; cvii. 2; cxxx. 7, 8). And in Zechariah, *In that day Jehovah shall be King over all the earth; in that day Jehovah shall be one, and His name one* (xiv. 9). But these are few.

614. *And I heard a voice from heaven as the voice of many waters*, signifies the Lord speaking through the New Heaven from Divine truths. By a voice from heaven is signified voice or speech from the Lord through heaven: for where a voice is heard from heaven, it is from the Lord; here, through the New Heaven from Christians, which is meant by the Mount Zion upon which the Lamb was seen to stand, and with Him a hundred forty-four thousand (n. 612, 613). By many waters Divine truths are signified (n. 50). The Lord speaking through heaven from Divine truths is similarly spoken of in these passages following: *The voice of the Son of Man was heard as the voice of many waters* (Apoc. i.

15). *And a voice out of the throne, as the voice of many waters* (Apoc. xix. 6). *And the voice of the God of Israel like the voice of many waters* (Ezek. xliii. 2). *The voice of Jehovah is upon the waters, Jehovah is upon many waters* (Ps. xxix. 3). *The sound of the wings of the cherubs was as the sound of great waters* (Ezek. i. 24). By the cherubs the Word is signified (n. 239), and thus the Divine truth, from which the Lord speaks.

615. *And as the voice of a great thunder*, signifies the Lord speaking through the New Heaven from the Divine love. That lightnings, thunders, and voices signify enlightenment, perception, and instruction, may be seen above (n. 236); and that the seven thunders speaking signify the Lord speaking through the universal heaven (n. 472). When the Lord speaks through heaven, He speaks from the third heaven through the second heaven, and thus from love through the Divine wisdom; for the third heaven is in His Divine love, and the second heaven in His Divine wisdom. The Lord never speaks in any other way, when He speaks from the higher heavens; and this is what is meant by a voice as of many waters and by a voice of great thunder. Many waters are the Divine truths of the Divine wisdom, and a great thunder is the Divine good of the Divine love.

616. *And I heard the voice of harpers harping with their harps*, signifies confession of the Lord from gladness of heart, by the spiritual angels in the lower heavens. That to play on the harp signifies to confess the Lord from spiritual truths, may be seen above (n. 276); that it is from gladness of heart follows of course: hence the spiritual angels are signified by the harpers. These are the angels of the lower heavens, because the voice of the Lord through the higher heavens was heard as a voice of many waters, and as a voice of great thunder (n. 614, 615). The sound of harpers playing on their harps was heard, because sound or discourse flowing down from the lower heavens is sometimes heard as the sound of harps: not that they are playing

on harps, but because the sound of confession of the Lord from joy of heart is so heard below.

617. *And they sung as it were a new song before the throne and before the four animals and before the elders*, signifies celebration and glorification of the Lord before Him, and before the angels of the higher heavens. It may be seen above (n. 279), that acknowledgment and glorification of the Lord, as the only Judge, Redeemer, and Saviour, and thus as the God of heaven and earth, is signified by their singing a new song. Before the throne is before the Lord, because He alone sits upon the throne. That before the four animals and before the elders means before the angels of the higher heavens, see n. 369. By as it were a new song is signified the celebration and glorification of the Lord in the New Christian Heaven; here in particular, that He was acknowledged as the God of heaven and earth, as He is acknowledged in the ancient heavens. This is involved in the phrase *as it were;* for as it were a new song means as if it were new, when yet it is not new. It has been said before that the New Heaven which is spoken of in the Apocalypse (chap. xxi. 1), is a New Heaven from Christians; and that the former heavens are from the ancients and the most ancient; also, that the Lord is acknowledged in the latter heavens as the God of heaven and earth.

618. *And no one could learn that song but the hundred forty-four thousand*, signifies that no others from among Christians could understand, and thus acknowledge from love and faith, that the Lord alone is the God of heaven and earth, but they who were received by the Lord into this New Heaven. By this song is signified the acknowledgment of the Lord, that He is the God of heaven and earth (n. 279, 617). By learning is signified to perceive interiorly in one's self that it is so; which is to understand, and thus to receive and acknowledge. He who learns in any other way, learns and does not learn, because he does not retain. By the hundred and forty-four thousand are

meant they who acknowledge the Lord alone as the God of heaven and earth (n. 612). No other from among Christians could learn this song, that is, could acknowledge that the Lord alone is the God of heaven and earth, because they have imbibed from infancy the idea that there were three Persons in the Divinity, distinct from each other. For it is said in the doctrine of the Trinity, There is one Person of the Father, another of the Son, and another of the Holy Spirit: also, The Father is God, the Son is God, and the Holy Spirit is God. And though it is there added that these three are one, still in their thought they divided the Divine Essence into three; which, however, cannot be divided. And therefore they have approached the Father, because He is the first in order; and the leaders in the church have taught, moreover, that they should pray to the Father, for the sake of the Son, to send the Holy Spirit. By this the idea of their thought concerning three has been confirmed; and then they are not able to think of the Son as God, equal with the Father, and one with the Father; but of the Son as equal with another man; although He alone, as to His Human, is justice, and is called *Jehovah our justice* (Jer. xxiii. 5, 6; xxxiii. 15, 16). From this idea of their thought it came to pass that they could not comprehend that the Lord, as born in the world, can be the God of heaven and earth, and still less that He alone is God; notwithstanding they have heard and read all those passages which were adduced above (n. 613); and also these, *All things that the Father hath are Mine* (John xvi. 15). *The Father hath given all things into the hand of the Son* (John xiii. 3). *Father, Thou hast given Me power over all flesh: all Mine are Thine and Thine are Mine* (John xvii. 2, 3, 10). *All power is given unto Me in heaven and in earth* (Matt. xxviii. 18). Also that He was conceived of Jehovah the Father, and hence that His soul is from Him (Luke i. 34, 38): hence the Divine Essence is His: besides many similar passages elsewhere. That they were said of the Lord who was born in

the world, every one can see. As also, that He and the Father are one; and that He is in the Father, and the Father in Him; and that He that seeth Him, seeth the Father (John x. 28–38; xiv. 6–11). Although they have heard and read these things, still they could not recede from the idea conceived in childhood, and confirmed afterward by their teachers; which has so far closed up their rational, that they could not see, that is, understand, these words of the Lord: *I am the Way, the Truth, and the Life: no one cometh unto the Father but by Me* (John xiv. 6). *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber: I am the door; by Me if any one enter in, he shall be saved* (John x. 1, 9). Also that the Lord glorified His Human; that is, united it to the Divine of the Father, that is, to the Divine which was in Him from conception, in order that the human race might be united to God the Father in Him and through Him. That this was the cause of the Lord's coming into the world, and of the glorification of His Human, He teaches fully in John xiv., xv., and xvii. For He says, *In that day ye shall know that I am in my Father, and ye in Me, and I in you* (John xiv. 20). *He that abideth in Me, and I in him, bringeth forth much fruit; for without Me ye can do nothing: if a man abide not in Me, he is cast forth as a dried branch into the fire* (xv. 4–6). *For them I sanctify Myself, that they also may be sanctified through the truth; that they all may be one, as Thou, Father, art in Me, and I in Thee; I in them, and Thou in Me* (John xvii. 21, 23, 26; also vi. 56, and elsewhere): from which it is clearly manifest, that the Lord's coming into the world and the glorification of His Human had for their end the conjunction of men with God the Father in Him and through Him; thus that men must come to Him. The Lord likewise confirms this by so often saying that they must believe in Him, that they may have eternal life; see above (n. 553). Who cannot see that all these things were said by the Lord concerning Himself in His

Human; and that He never would have said, nor could have said, that He was in men and men in Him, and that we must believe in Him in order to have eternal life, unless His Human was Divine? By asking the Father in His name is not meant to go to God the Father immediately, nor to ask for His sake; but to go to the Lord, and to the Father through Him, because the Father is in the Son, and they are one, as He teaches. In His name signifies this; as may also be evident from these passages: *He that believeth not in the Son is judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 17, 18). *These things are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name* (John xx. 31). *Jesus said, Whosoever shall receive this child in My name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me* (Luke ix. 48). *Whatsoever ye shall ask in My name, that will I do* (John xiv. 13. Besides other places, where the expression *in the name of the Lord* occurs: Matt. vii. 22; xviii. 5, 20; xix. 29; xxiii. 39; Mark ix. 37; xvi. 17; Luke xiii. 35; xix. 38; xxiv. 47; John i. 12; ii. 23; v. 43; xii. 13; xv. 16; xvi. 23, 24, 26, 27; xvii. 6). What the name of God is, and that the name of the Father is the Lord as to the Divine Human, may be seen above (n. 81, 165, 584).

619. *Bought from the earth*, signifies that they are those who could be regenerated by the Lord, and thus be redeemed, in the world. By the bought from the earth those redeemed in the world are signified. That redemption is liberation from hell, and salvation by conjunction with the Lord, may be seen, n. 281; and as this is affected by regeneration, by the bought, therefore, those that are regenerated and thus redeemed by the Lord are signified; and as all can be regenerated and thus redeemed, if they will, and few will, therefore by the bought from the earth is signified that these are they who could be regenerated and thus redeemed by the Lord. What the quality of these is will now be described (vers. 4 and 5).

620. *These are they who were not defiled with women, for they are virgins*, signifies that they did not adulterate the truths of the church, and defile them with falsities of faith; but that they loved truths because they are truths. That a woman signifies the church from affection for truth, and hence in the opposite sense the church from affection for falsity, may be seen above (n. 434, 533); here the church from affection for truth, because it is said *not defiled with women*. To be defiled with women signifies the same as to commit adultery and fornication. That to commit adultery and fornication signifies to adulterate and falsify the Word, may be seen above (n. 134). *For they are virgins* signifies because they have loved truths because they are truths, thus from spiritual affection. The reason that these are meant by virgins is that a virgin signifies the church as a bride, who wishes to be conjoined to the Lord, and to become a wife: and the church who wishes to be conjoined to the Lord, loves truths because they are truths; for by truths, when the life is according to them, conjunction is effected. Hence it is, that Israel, Zion, and Jerusalem are called in the Word virgins and daughters; for by Israel, Zion, and Jerusalem the church is signified. That all those who are such in the Lord's church, whether they are virgins or young men, wives or husbands, boys or old men, girls or old women, are meant by the virgins, may be evident from the Word, where virgins are mentioned; as, *the virgin of Israel* (Jer. xviii. 13; xxxi. 4, 21; Am. v. 2; Joel i. 8): *the virgin daughter of Judah* (Lam. i. 15): *the virgin daughter of Zion* (2 Kings xix. 21; Isa. xxxvii. 22; Lam. i. 4; ii. 13): *the virgins of Jerusalem* (Lam. ii. 10): *the virgin of my people* (Jer. xiv. 17). Therefore the Lord likened the church to ten virgins (Matt. xxv. 1, etc.): and it is said in Jeremiah, *I will build thee, and thou shalt be built, O virgin of Israel; thou shalt go forth anew into the dances of them that make merry* (xxxi. 4, 13): and in David, *They have seen Thy goings, O God, the goings of my God, my King, in the sanctuary;*

in the midst of the virgins playing with timbrels (Ps. lxviii. 24, 25): and again; *Kings' daughters were among thy honorable women; upon thy right hand did stand the queen in gold of Ophir: hearken, O daughter, and consider; the king shall delight in thy beauty: the daughter of Tyre also shall offer a gift, the rich among the people shall entreat thy favor: the King's daughter is all glorious within; her clothing is of wrought gold, she shall be brought to the King in raiment of needlework; the virgins, her friends, that follow her, shall enter into the King's palace* (Ps. xlv. 9–15). By the King the Lord is here meant; by the queen the church as a wife; by the daughters and virgins affections for good and truth. Similar affections are signified by virgins in other places in the Word, where young men are mentioned at the same time; because young men signify truths, and virgins the affections for them; as in the following passages: *Behold the days come, in which I will send a famine in the land; not a famine of bread, nor a thirst for waters, but for hearing the words of Jehovah; in that day shall the beautiful virgins and the young men faint with thirst* (Am. viii. 11, 13). *Be ashamed, O Zidon, the sea hath said; I have not travailed, nor brought forth, and I have not nourished up young men, I have brought up virgins* (Isa. xxiii. 4). *The Lord hath trodden the winepress of the virgin daughter of Zion: behold my sorrow; my virgins and my young men have gone into captivity* (Lam. i. 4, 15, 18). *How great is His goodness, and how great is His beauty; corn hath made the young men to grow up, and new wine the virgins* (Zech. ix. 17). *The streets of the city shall be filled with boys and girls playing in the streets thereof* (Zech. viii. 5). *The virgins of Jerusalem sit upon the ground: to what shall I liken thee, O virgin daughter of Zion; my virgins and my young men are fallen by the sword* (Lam. ii. 10, 13, 21; beside other places, as Jer. li. 20–23; Lam. v. 10–12; Ezek. ix. 4, 6; Ps. lxxviii. 62–64; Deut. xxxii. 25).

621. *These are they that follow the Lamb whithersoever*

He goeth, signifies that they are conjoined to the Lord by love and faith in Him, because they have lived according to His commandments. That this is signified, is manifest from these words of the Lord: *He that doeth My commandments, he it is that loveth Me; and I will love him, and will come unto him, and make My abode with him* (John xiv. 20–23). And in another place: *The shepherd of the sheep, when he leadeth out his own sheep, goeth before them, and the sheep follow him, because they know his voice: My sheep hear My voice, and I know them, and they follow Me* (John x. 4, 5).

622. *These were bought from among men*, signifies that they are those who could be regenerated by the Lord, and thus redeemed, in the world, as above (n. 619), where are similar words.

623. *First-fruits unto God and the Lamb*, signifies the first beginning of the Christian Heaven that acknowledges one God in whom is the Trinity, and that the Lord is He. By first-fruits is meant what is born first, also what is first gathered, and thus the first beginning, here of the New Heaven from the Christians. By God and the Lamb is meant here, as above, the Lord as to the Divine itself from which all things are, and as to the Divine Human, and also as to the proceeding Divine; and thus the one God, in whom is the Trinity. Something will here be said respecting the first-fruits. It was commanded in the Israelitish Church, that the first-fruits of the produce of the fields, of all the corn, oil, and wine, the fruits of the trees, also of the fleece, should be given to Jehovah as holy, and were given by Jehovah to Aaron, and after him to the High Priest (Exod. xxii. 29; xxiii. 10; Num. xiii. 20; xv. 17–22; xviii. 8–20; Deut. xviii. 4; xxvi. 1, etc.). Also, that they should celebrate the feast of the first-fruits of the harvest and of bread (Exod. xxiii. 14–16, 19, 26; Lev. xxiii. 9–15, 20–25; Num. xxviii. 26, to the end). The reason was, that the first-fruits signified that which is born first, and afterward grows up, as

an infant into a man, and a shoot into a tree; and they hence signified every thing that follows until it is complete; for all that follows is in the first as the man in the infant, and the tree in the shoot; and because this first exists before the succeeding, and the same in heaven and the church, therefore the first-fruits were holy to the Lord, and the feast of the first-fruits was celebrated. Similar things are signified by first-fruits in Jer. xxiv. 1, 2; Ezek. xx. 40; Mic. vii. 1; Deut. xxxiii. 15, 21.

624. *And in their mouth was found no guile*, signifies that they do not from cunning and design speak and persuade to falsity and evil. By the mouth is signified speech, preaching, and teaching (n. 452): and by guile, persuasion to evil by means of falsity, properly from cunning and design, is signified. For he who persuades to any thing from cunning or deceit, persuades from design also: for cunning or deceit proposes to itself, conceals its purpose, and performs it, when opportunity offers. By a lie in the Word falsity and false-speaking are signified, and by deceit is signified each from design; these are signified in the following passages: Jesus said of Nathaniel, *Behold an Israelite indeed, in whom is no guile* (John i. 47). *The remnant of Israel shall not speak a lie, neither shall a deceitful tongue be found in their mouth* (Zeph. iii. 13). *He did no violence, neither was deceit found in His mouth* (Isa. liii. 9). *The rich are filled with violence, and the inhabitants speak a lie; and their tongue is deceitful in their mouth* (Mic. vi. 12). *Thou wilt destroy them that speak a lie; Jehovah will abhor a man of blood and deceit* (Ps. v. 6). *O Jehovah, deliver my soul from lying, from a deceitful tongue* (Ps. cxx. 2, 3). *They have taught their tongue to speak a lie; thine habitation is in the midst of deceit; through deceit they refuse to know Me* (Jer. ix. 5, 6). *Ephraim hath compassed Me with a lie, and the house of Israel with deceit* (Hos. xi. 12). *If any one had a design to kill his companion by deceit, thou shalt take him from Mine altar, and he shall die* (Exod. xxi. 14). *Cursed is he that*

doeth the work of Jehovah by deceit (Jer. xlviii. 10. Beside other places, as Jer. v. 26, 27; viii. 5; xiv. 14; xxiii. 26; Hos. vii. 16; Zeph. i. 9; Ps. xvii. 1; xxiv. 4; xxxv. 20, 21; xxxvi. 3; l. 19; lii. 2, 4; lxxii. 14; cix. 2; cxix. 118; Job xiii. 7; xxvii. 4). The deceitful are signified in the Word by poisonous serpents, and by crocodiles and vipers; and deceit is signified by their poison.

625. *For they are without spot before the throne of God,* signifies because they are in truths from good from the Lord. By the spotless those who are not in falsity are signified, consequently those who are in truths: for spots signify falsities, properly falsities from evil. By the throne of God is signified the Lord and heaven (n. 14, 233). And as all who are in good from the Lord appear as if they were in truths, therefore by their being without spot before the throne of God is signified that they are in truths from good from the Lord. For all who are led by the Lord are kept in good by Him, and from that good nothing proceeds but truth; and if falsity, it is apparent falsity; and this is viewed by the Lord as similar to truth; only by a modification of the light of heaven it is in another color: for the good which is in it within so qualifies it. For there is falsity from evil, and likewise falsity from good. Both may appear alike in the external form, but still they are altogether unlike; because that which is within makes the essence, and produces its quality. Since falsities are signified by spots, it was therefore forbidden that any one of the seed of Aaron, in whom there was a spot, should approach the altar, and enter within the veil (Lev. xxi. 17–23): by which was signified that they should be blameless: and it was likewise forbidden that any sacrifice should be offered, of oxen, calves, sheep, goats, or lambs, in which there was a spot (Lev. xxii. 19–25). The spots also are there recounted.

626. *And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,* signifies the annunciation of the Lord's coming,

and of the New Church that is to come down out of heaven from Him. By an angel in the highest sense is meant the Lord, and hence heaven likewise (n. 5, 344, 465). By another angel a new thing now from the Lord is signified. By flying in the midst of heaven, is signified to look down upon, to observe, and to provide for (n. 415); here for the new thing from the Lord out of heaven in the church. By the everlasting gospel is signified the annunciation of the coming of the Lord and of His kingdom (n. 478, 553). By them that dwell on the earth the men of the church are signified, to whom the annunciation will be made. It is also to announce that a New Church is now to come down out of heaven from Him, because the Lord's coming involves two things, the final judgment, and after that the New Church. The final judgment is treated of in chap. xix., xx., and the New Church, which is the New Jerusalem, in chap. xxi., xxii. That the annunciation of the coming of the Lord and of His kingdom is signified by the gospel and preaching the gospel, is manifestly evident from the passages adduced n. 478; which may there be seen.

627. *And to every nation and tribe and tongue and people*, signifies to all who are in goods from religion and in truths from doctrine. By nation is signified those who are in goods, and abstractly goods (n. 483); by tribe is signified the church as to religion (n. 349); by tongue, doctrine (n. 282): and by people are signified those who are in truths, and abstractly truths (n. 483): and therefore by preaching the gospel to every nation and tribe and tongue and people is signified to announce to all who are in goods from religion and in truths from doctrine; for these receive the gospel, and no others. These things are signified by those words in the spiritual sense.

628. *Saying with a great voice, Fear God*, signifies admonition not to do evils, because this is against the Lord. By the great voice is signified admonition; and by fearing God is signified not to do evils because this is against the Lord.

That to fear God is to love Him, fearing to do evil because this is opposed to Him; and that every love has in it this fear; may be seen above (n. 527). These things are now said to those who will be of the New Church on earth, because the first thing of reformation is to live according to the commandments of the Decalogue, where the evils which are not to be done are enumerated. For he who does them does not fear God; but he who does not do them, shunning them because they are opposed to the Lord, fears and also loves the Lord; as He teaches in John xiv. 20–24.

629. *And give glory to Him, for the hour of His judgment is come*, signifies acknowledgment and confession that all the truth of the Word, from which the church is a church, is from the Lord, according to which every man will be judged. That to give glory to Him signifies to acknowledge and confess that all truth is from the Lord, may be seen above (n. 249). And because all the truth from which the church is a church is from the Word, the truth of the Word is therefore meant. For the hour of His judgment is come, signifies because every man will be judged according to the truth of the Word. This is signified, because by giving glory to Him is signified to acknowledge and confess that all the truth of the Word is from the Lord: and it is now said, *for the hour of His judgment is come:* and *for* involves this as the cause. That the truth of the Word is to judge every one, may be seen above (n. 233, 273): and that the church is from the Word, and that it is such as is its understanding of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76–79). It is manifest from these things, that such is the spiritual sense of those words. It is such, because the angels of heaven perceive nothing else by glory but the Divine truth; and because all Divine truth is from the Lord, by giving glory to Him they understand acknowledgment and confession that all truth is from Him. For all the glory in the heavens is from no other source; and as far as a society of

heaven is in Divine truth, so far all things shine in it, and so far the angels are in the splendor of glory. That the Divine truth is meant by glory, may be evident from these passages: *The voice of one crying in the wilderness, Prepare the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it* (Isa. xl. 3, 5). *Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee; Jehovah shall arise upon thee, and His glory shall be seen upon thee* (Isa. xl. 1 to the end). *I will give thee for a covenant to the people, for a light of the nations, and My glory will I not give to another* (Isa. xlii. 6, 8). *For Mine own sake, for Mine own sake will I do it, and I will not give My glory to another* (Isa. xlviii. 11). *They shall fear His glory from the rising of the sun; the Redeemer shall come to Zion* (Isa. lix. 19, 20). *Thy light shall break forth as the morning, the glory of Jehovah shall gather thee* (Isa. lviii. 8). *He shall come to gather together all nations and tongues, that they may see My glory* (Isa. lxvi. 18). *Jehovah said, I live, and the whole earth shall be filled with the glory of Jehovah* (Num. xiv. 21). *The fulness of all the earth is His glory* (Isa. vi. 3). *In the beginning was the Word, and the Word was God; in Him was life, and the life was the light of men. That was the true light. And the Word was made flesh, and we saw His glory, the glory as of the only-begotten of the Father* (John i. 1, 4, 9). *These things said Esaias, when he saw His glory* (John xii. 41). *And they shall see the Son of Man coming in the clouds of heaven with glory* (Matt. xxiv. 30). *The heavens declare the glory of God* (Ps. xix. 1). *And all nations shall fear the name of Jehovah, and the kings of the earth Thy glory; for He hath built up Zion, and hath appeared in His glory* (Ps. cii. 15, 16). *The glory of God shall enlighten the Holy Jerusalem, and her lamp is the Lamb, and the nations which are saved shall walk in the light of it* (Apoc. xxi. 23–25). *The Son of Man shall come in His glory, and sit upon the throne of His glory* (Matt. xxv. 31; Mark viii. 38). That the glory of Jehovah filled and covered the

tabernacle (Exod. xl. 34, 35; Lev. ix. 23, 24; Num. xiv. 10–12; xvi. 19, 42). That it filled the house of Jehovah (1 Kings viii. 10, 11. Beside other places, as Isa. xxiv. 23; Ezek. i. 28; viii. 4; ix. 3; x. 4, 18, 19; xi. 22, 23; Luke ii. 32; ix. 26; John v. 44; vii. 18; xvii. 24).

630. *And worship Him that made heaven and earth and the sea and the fountains of waters*, signifies that the Lord alone is to be worshipped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone are the angelic heaven and the church and all things of them. That to acknowledge as holy is signified by worshipping, may be seen above (n. 579, 580, 588, 603); and therefore by worshipping, in speaking of the Lord, is signified to acknowledge Him as the God of heaven and earth, and to worship Him. By making heaven and earth and the sea and fountains of waters, is meant in the natural sense to create those things, but in the spiritual sense it signifies to make the angelic heaven and the church and all things of them: for by heaven in the spiritual sense the angelic heaven is signified; and by the earth and the sea in that sense the church, internal and external, is signified (n. 403, 404, 420, 470); and by the fountains of waters are signified all the truths of the Word that are serviceable to the church for doctrine and life (n. 409). That Jehovah the Creator is the Lord from eternity, and that the Lord the Saviour and Redeemer is the Lord born in time, and thus the Lord as to His Divine Human, may be evident from the *Doctrine of the New Jerusalem concerning the Lord*, from the beginning to the end. Who cannot understand that there is one God the Creator of the universe, and not three creators? also that creation had for its end a heaven and a church from the human race? on which subject see the *Angelic Wisdom concerning the Divine Providence* (n. 27–45). Hence by making heaven and earth is signified in the spiritual sense to make the angelic heaven and the church. These things are said for the same reason as above (n. 613); where is explained what is signified by

their having the name of the Father written upon their foreheads: and because that was said, it is therefore said here, *worship Him that made heaven and earth and the sea and the fountains of waters.*

631. *And another angel followed saying, Babylon is fallen, is fallen, that great city,* signifies that the Roman Catholic religion, as to its dogmas and doctrinals, is now dispersed. By another angel now a new thing from the Lord is signified, as above (n. 626). By the great city Babylon, the Roman Catholic religion as to its dogmas and doctrinal tenets is signified. By falling is signified to be dispersed; for to fall is said of the city, but to be dispersed of the religion and its doctrine, which is signified by the city Babylon. That by a city doctrine is signified, may be seen above (n. 194). These things are now said of Babylon, because, after the New Christian Heaven was formed by the Lord, at the same time a new thing came to pass with those who had been of the Roman Catholic religion. The reason is, that the Christian Heaven which was gathered from the Reformed makes the centre, and the Catholics are around it; therefore, when the centre is new, there is at the same time something new produced in the circumference: for the Divine light, which is the Divine truth, propagates itself from the middle or centre round about to the circumferences, and reduces the things there also into order. For this cause these few things are now related concerning Babylon; but it is treated of in particular in chapters xvii. and xviii. That the Reformed Christians constitute the centre, and that the Catholics make a broad border around it, and that the spiritual light, which is the Divine truth proceeding from the Lord, propagates itself as from its centre into all the surrounding regions even to the farthest, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 104–113); and in the little work on the *Final Judgment* (n. 48). It may be seen from this, that these words concerning Babylon follow in order, after the New Christian Heaven and the

preaching of the gospel had been treated of. This is also signified by *followed*.

632. *Because she made all nations drink of the wine of the wrath of her fornication*, signifies because by profanations of the Word and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. By Babylon the Roman Catholic religion is signified, as above. Wine signifies truth from good, and in the opposite sense, falsity from evil (n. 316): and fornication signifies the falsification of truth, and the wrath of fornication signifies adulteration and profanation (n. 134). To make all nations to drink signifies to seduce all whom they could subject to their dominion. By making to drink of that wine is signified to seduce, and by nations they are signified who are under their rule.

633. *And a third angel followed them, saying with a great voice*, signifies further revelation from the Lord concerning those who are in faith separated from charity. By the third angel following them is signified further revelation from the Lord, which follows in order; for by an angel in the highest sense the Lord is meant (n. 626). The reason is, that an angel, when he speaks the Word, as here, does not speak from himself but from the Lord. By saying with a great voice is signified that which follows, which is respecting the condemnation of those who in life and doctrine confirm themselves in faith separated from charity. From the first to the fifth verse of this chapter the New Christian Heaven is treated of, and in the sixth and seventh verses the preaching of the gospel, that is, of the Lord's coming to establish a New Church. And because they who are in faith separate from charity stand in the way, there now follows a threatening and denunciation of condemnation against those who still persevere in that faith.

634. *If any one worship the beast and his image, and receive his mark upon his forehead and upon his hand*, signifies whoever acknowledges and receives the doctrine concerning

justification and salvation by faith alone, confirms it, and lives according to it. By worshipping the beast is signified to acknowledge that faith (n. 580): by worshipping his image is signified to acknowledge and receive that doctrine (n. 603): by receiving his mark upon the forehead and the hand, is signified to receive it with love and faith, and to confirm one's self in it (n. 605, 606): and because they who confirm themselves in it by love and faith do also live according to it, this likewise is meant. There are three degrees of the reception of that doctrine, which are described by these words. The first degree is to acknowledge that doctrine; the second degree is to confirm it in one's self; and the third degree is to live according to it. To acknowledge it is done by the thought, to confirm it is done by the understanding, and to live according to it is done by the will. There are those who are in the first degree, and yet not in the second and third; and there are those who are in the first and second, and yet not in the third: but they who are in the third, which degree is to live according to it, are those of whom what follows in the eleventh and twelfth verses are said. To live according to it is to make nothing of evil, by thinking that evil does not condemn, because the works of the law do not save, but faith alone; also, to make nothing of good, by thinking in one's self that no one can do good of himself, unless it is merit-seeking. Thus they who only shun evils on account of civil and moral laws, and not on account of the Divine laws, these are they who do goods only for the sake of themselves and the world, consequently from the love of self, and not for the Lord's sake, consequently not from love for the neighbor. The reason that the things which now follow in the eleventh and twelfth verses are said concerning these, is that nothing which enters only into the thought and into the understanding condemns; but that which enters into the will does condemn: for this enters into the life and becomes permanent. For nothing can enter into the will, unless it is also of the love; and the

love is the life of man. These also are they who do not examine themselves, know their sins, and repent; and therefore they are condemned. For they say in the heart, "What need is there of examination, recognition, and acknowledgment of sins, and of repentance, while faith alone involves all those things?" I have seen many such in the spiritual world, who shunned evils and did goods only on account of the civil and moral, and not at the same time the spiritual law; and they were cast into hell.

635. *He shall also drink of the wine of the anger of God poured out unmixed in the cup of His wrath*, signifies that they falsify the goods and truths of the Word, and imbue their life with them so falsified. This is signified by these words, because by the wine of the anger of God poured out unmixed the falsified truth of the Word is signified; and by the cup of His fury is signified truth through which comes good in like manner: and by drinking is signified to appropriate them, or to imbue the life with them. That the truth of the Word is signified by wine, may be seen (n. 316): by the wine of the anger of God, the truth of the Word adulterated and falsified (n. 632): by poured out unmixed is signified wholly falsified. The same is also signified by a cup as by wine, as the cup is the container. To drink signifies to imbue the life with them, because this was said to those who live according to the doctrine of justification by faith alone; see just above (n. 634). By mixing wine and by being poured out the falsification of truth is also signified in David: *In the hand of Jehovah there is a cup, and He hath mixed the wine, filled it with the mixture, and hath poured out; and all the wicked of the earth shall drink* (Ps. lxxv. 8). In many places in the Word, anger and fury are mentioned together; and anger there is predicated of evil, and wrath or fury of falsity; because they who are in evil become angry, and they that are in falsity become furious: and in the Word, each is attributed to Jehovah, that is, to the Lord; but it is meant that it is the feeling of man

against the Lord; see above (n. 525). That anger and fury are mentioned together in the Word, is manifest from these passages therein: *Jehovah cometh in fury and anger; the earth shall be removed out of its place in the day of the fury of His anger* (Isa. xiii. 9, 13). *Ashur is the rod of Mine anger, against the people of My fury will I command him* (Isa. x. 4–7). *I will fight against you in anger and in fury* (Jer. xxxiii. 5). *The anger of Jehovah is against all nations, and His fury against all their armies* (Isa. xxxiv. 2). *Jehovah will recompense in His fury and anger* (Isa. lxvi. 15). *I have trodden the people in Mine anger, and made them drunk in My fury* (Isa. lxiii. 6). *Mine anger and fury are poured out upon this place* (Jer. vii. 20. Beside other places, as Jer. xxxiii. 5; Ezek. v. 13; Deut. xxix. 27). And *the fury of anger* (Isa. xiii. 13; Ps. lxxviii. 49, 50; Deut. vi. 14, 15). But in Isaiah, *Only in Jehovah is there justice and strength, and all that have been wroth against Him shall be ashamed* (xlv. 24).

636. *And shall be tormented with fire and brimstone before the holy angels and the Lamb, and the smoke of their torment ascendeth up for ever and ever*, signifies the love of self and the world, and the lusts therefrom, and from these the pride of their own intelligence, and thence torment in hell. By fire love of self and of the world is signified (n. 494); by brimstone are signified the lusts from these two loves (n. 452): and because all the torment in hell is from these three, it is therefore said, *He shall be tormented with fire and brimstone and the smoke of their torment shall ascend up for ever and ever.* Before the angels and the Lamb, is said because these loves are against Divine truths and against the Lord who is the Word: for by the angels Divine truths are signified, because they are the recipients of them (n. 170); and by the Lamb is signified the Lord as to His Divine Human and at the same time as to the Word (n. 595). That the torments in hell are from the above-mentioned loves, and that they who are in faith separated from charity are in them, may be seen above (n. 421, 502, 591).

637. *And they shall have no rest day and night, that worship the beast and his image, and whosoever receiveth the mark of his name*, signifies a perpetual state in miseries with those who acknowledge that faith and receive its doctrine, confirm it and live according to it. By having no rest day and night, is signified their perpetual state in miseries after death, because their torment has just before been spoken of. By day and night is signified all time, and in the spiritual sense, in every state, and thus perpetually; for in that sense day and night signify states of life (n. 101, 476). That by worshipping the beast and his image, and receiving the mark of his name, is signified to acknowledge that faith, receive its doctrine, confirm it in one's self, and live according to it, may be seen above (n. 634); where similar things are said.

638. *Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus*, signifies that the man of the Lord's church will be explored by temptations from them, with regard to his quality as to a life according to the precepts of the Word and as to faith in the Lord. That this is signified by these words may be seen above (n. 593). By keeping the commandments is signified to live according to the precepts which are contained in a summary in the Decalogue; and by the faith of Jesus is signified faith in Him; for these have faith from the Lord, which faith is the faith of Jesus.

639. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord henceforth*, signifies a prediction from the Lord concerning the state of those after death, who will be of His New Church, which is, that they who suffer temptations on account of faith in the Lord and a life according to His precepts, have eternal life and happiness. By *I heard a voice from heaven, saying*, a prediction from the Lord is signified. It is concerning the state of those after death who will be of His New Church, because that state is treated of in this verse. By them that die henceforth their state after death is signified. *Write*

signifies that it may be to posterity for a remembrance (n. 39, 63). By the blessed are signified they who have eternal life and happiness; since these are blessed. By the dead are signified those who have afflicted their soul, crucified their flesh, and suffered temptations. That these are here meant by the dead, will be seen below. That they have eternal life and happiness who have suffered temptations on account of faith in the Lord and on account of a life according to His precepts, is manifest from what just precedes, where it is said, *Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus;* by which is signified that the man of the New Church will be explored by temptations in regard to his quality as to a life according to the commandments, and as to faith in the Lord; see just above (n. 638), and what follows, *and they shall rest from their labors;* by which is signified that they who have been tempted will have peace in the Lord; of whom just below (n. 640). By the temptations here are meant spiritual temptations, which they suffer who have faith in the Lord and live according to His precepts, while they are driving away the evil spirits that are with them, who act as one with their lusts. These temptations are signified by the cross in these passages: *Whosoever taketh not his cross, and followeth after Me, is not worthy of Me* (Matt. x. 38). *Jesus said, If any one will come after Me, let him deny himself, take up his cross, and follow Me* (Matt. xvi. 24; Luke ix. 23–25; xiv. 26, 27). Also by crucifying the flesh in Paul: *They who are Christ's crucify the flesh with the passions and lusts* (Gal. v. 24). They who have afflicted their soul, crucified their flesh, and suffered temptations, are signified by the dead, because by these means they have mortified their former life, and hence have become as dead before the world. For the Lord said, *Except a grain of wheat, falling into the ground, die, it abideth alone; but if it die, it beareth much fruit* (John xii. 24). Nor are any others meant by the dead in John: *Jesus said, As the Father*

raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will (v. 21). In the same: *Jesus said, The hour cometh, when the dead shall hear the voice of the Son of God, and shall live* (v. 25). And also by the resurrection of the dead (Luke xiv. 14; Apoc. xx. 5, 12, 13; and elsewhere): see above (n. 106). And in David: *Precious in the eyes of Jehovah is the death of His saints* (Ps. cxvi. 15). Jesus said also, *Whoever shall lose his life for My sake, shall find it* (Matt. x. 39; xvi. 25; Luke ix. 24, 25; xvii. 33; John xii. 25).

640. *Yea, saith the Spirit, that they may rest from their labors*, signifies that the Divine truth of the Word teaches, that they who afflict their soul and crucify their flesh for the sake of those things, will have peace in the Lord. *Yea, saith the Spirit*, signifies that the Divine truth teaches (n. 87, 104). *That they may rest*, signifies that they will have peace in the Lord. By peace is meant rest of the soul when no longer infested as before by evils and falsities, and thus by hell. By labors are meant labors of the soul, which are to afflict and crucify the flesh, and to be tempted. Hence by their resting from their labors is signified that they who afflict their soul and crucify their flesh in the world for the sake of the Lord and eternal life, will have peace in the Lord. For the Lord says, *In Me ye shall have peace; in the world ye have affliction* (John xvi. 33). *Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you* (John xiv. 27). Such affliction is meant by labor in these passages: *By the labor of His soul shall He see, and shall be satisfied, and shall justify many* (Isa. liii. 11). *Jehovah saw our affliction, and our labor, and our oppression* (Deut. xxvi. 7). *They shall not labor in vain, nor bring forth for trouble* (Isa. lxv. 23). *I know thy labor and My patience, but thou hast borne, and hast patience, and for thy name's sake hast labored* (Apoc. ii. 2, 3).

641. *For their works follow with them*, signifies according as they have loved and believed and hence have done and

spoken. By the works which follow with them are signified all that remains with a man after death. It is known that the externals which appear before men derive their essence, soul, and life from the internals, which do not appear before men but which do appear before the Lord and the angels. The latter and the former, or the externals and the internals, taken together, are works; good works, if the internals are in love and faith, and the externals act and speak from them; but evil works, if the internals are not in love and faith, and the externals act and speak from them. If the externals act and speak as if from love and faith, those works are either hypocritical or merit-seeking. Ten persons may do works which are similar in externals, but still they are dissimilar, because the internals from which the externals proceed are dissimilar. Who does not see that there is an internal and an external, and that these two make one? For who does not see that the understanding and the will are man's internal, and speech and action his external? For who can speak and act without understanding and will? And as every one sees this, he can also see that works are the external and the internal together. And because the external derives its essence, soul, and life from its internal, as was said above, it follows that the external is such as is its internal: consequently that the works which follow with them are according as they have loved and believed, and hence have acted and spoken. That good works are charity and faith, may be seen above (n. 73, 76, 94, 141): and that a man's internal, or internal man, is not to understand without willing, but is to will and hence to understand; consequently, that it is not to believe without loving; but that it is to love and hence to believe: and that to do these things is man's external, or the external man, may also be seen above (n. 510). It may be evident from these things, that by the works which follow with them is signified according as they have loved and believed, and hence have acted and spoken. Similar things are signified by works in the fol-

lowing passages: *In the day of judgment God will render to every one according to his works* (Rom. ii. 6). *We must all be presented before the tribunal of Christ, that each one may give account of the things which he hath done, whether good or evil* (2 Cor. v. 10). *The Son of Man will come in the glory of His Father, and then He will render to every one according to his works* (Matt. xvi. 27). *They shall come forth, they that have done good unto the resurrection of life, but they that have done evil unto the resurrection of judgment* (John v. 29). *They were judged according to the things which were written in the book, all according to their works* (Apoc. xx. 12, 13). *Behold, I come quickly, and My reward is with me, to give to every one according to his work* (Apoc. xxii. 12). *I will give to every one of you according to his works* (Apoc. ii. 23). *I know thy works* (Apoc. ii. 1, 2, 4, 8, 13, 16, 26; iii. 1, 2, 3, 7, 8, 14, 15, 19). *I will recompense them according to their work, and according to the deed of their hands* (Jer. xxv. 14). *Jehovah doeth with us according to our ways and according to our works* (Zech. i. 6; and in many other places).

642. *And I saw, and behold, a white cloud, and upon the cloud one sitting like unto the Son of Man,* signifies the Lord as to the Word. By a cloud the Word in the sense of the letter is signified, and by a white cloud the Word in the literal sense as it is interiorly; and by the Son of Man is meant the Lord as to the Word: therefore *one sitting upon the cloud like unto the Son of Man,* is said. That the Word as to the literal sense is signified by a cloud, may be seen above (n. 24, 513). By a white cloud the literal sense as it is interiorly is signified, because white is predicated of truths in the light (n. 167, 367); and there are spiritual truths interiorly in the literal sense, which are in the light of heaven. That the Lord as to the Word is meant by the Son of Man, may be seen above (n. 44); and it is amply confirmed in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 19–28). The Lord often said that

they should see the Son of Man coming in the clouds of heaven. He says this in Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27; xxii. 69: and no one knows that any thing else is signified by it, but that when He comes to judgment, He will appear in the clouds of heaven. Yet this is not meant; but the meaning is, that when He comes to judgment, He will appear in the literal sense of the Word: and as He has now come, He has therefore appeared in the Word by revealing that there is a spiritual sense in every particular of the literal sense of the Word, and that in it He alone is treated of, and that He alone is the God of heaven and earth. These things are what are meant by His coming in the clouds of heaven. That there is a spiritual sense in every particular of the literal sense of the Word, and that the Lord alone is treated of, and that He alone is the God of heaven and earth, has been shown in the *Doctrines of the New Jerusalem, concerning the Lord, and concerning the Sacred Scripture.* Since by the Lord's coming in the clouds of heaven is meant His coming in His Word, and at the time when He is to execute judgment, and the Apocalypse treats of this, it is therefore said there, *Behold, He cometh with the clouds* (Apoc. i. 7); and here, *I saw, and behold, a white cloud, and one sitting upon the cloud like unto the Son of Man.* And in the Acts of the Apostles, While they were looking on, Jesus was taken up into heaven, *and a cloud received him out of their sight; and two men in white raiment said, This Jesus, who is taken up into heaven, will so come as ye have seen Him go into heaven* (i. 9, 11). By a cloud the literal sense of the Word is signified, because that sense is natural; and the Divine truth in natural light appears before the eyes of the angels who are in spiritual light as a cloud; as a white cloud with those who are in genuine truths from the literal sense of the Word, as a dark cloud with those that are not in genuine truths, as a black cloud with those that are in falsities, and as a black cloud mingled with fire with those that are in faith separate from charity, because in evils of life. I have seen it.

643. *Having upon his head a golden crown, and in his hand a sharp sickle*, signifies the Divine wisdom from His Divine love and the Divine truth of the Word. That wisdom is signified by a crown upon the head, may be seen above (n. 189, 252); and by a golden crown, wisdom from love (n. 235): and as it was seen upon the head of the Son of Man, or the Lord, by the golden crown is signified the Divine wisdom from His Divine love. By a sickle is signified the Divine truth of the Word, because by a harvest the state of the church as to Divine truth is signified; here its last state; and hence by reaping, which is done with a sickle, is here signified to put an end to the state of the church, and to execute judgment: and as these things are done by the Divine truth of the Word, this therefore is signified by the sickle; and by the sharp sickle, to do it exactly and thoroughly. The like is signified by a sickle as by a sword; but a sickle is mentioned when a harvest is treated of, and a sword in speaking of war. That the Divine truth fighting against falsities, and the contrary, is signified by a sword, may be seen above (n. 52, 108, 117).

644. *And another angel came out of the temple*, signifies the angelic heaven. What is signified by an angel and angels, may be seen above (n. 5, 65, 170, 258, 343, 363, 344, 415, 465); here the angelic heaven, because it is said that he came out of the temple; and by the temple is signified heaven as to the church (n. 191, 529, 585): for there is a church in the heavens equally as on earth.

645. *Crying with a great voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the hour for thee to reap is come, for the harvest of the earth is ripe*, signifies the supplication of the angels of heaven to the Lord, that He would make an end, and execute judgment, because now is the last state of the church. By crying with a great voice to Him that sat upon the cloud, is signified the supplication of the angels of heaven to the Lord, because there was not any thing corresponding on the earth: for the church on

earth is to the angelic heaven like the foundation upon which a house rests, or like the feet upon which a man stands, and by which he walks; therefore, when the church on earth is destroyed, the angels lament, and make supplication to the Lord. They supplicate that He would make an end of the church, and raise up a new church. Hence by the angel crying with a great voice to Him that was sitting upon the cloud, the supplication of the angels of heaven to the Lord is signified. That the Lord as to the Word is signified by Him that sat upon the cloud, may be seen just above (n. 642). That by thrusting in the sickle and reaping is signified to make an end and to execute judgment, may also be seen above (n. 642, 643). By *for the hour is come to reap* is signified that it is the end of the church. By *for the harvest is ripe*, is signified that it is the last state of the church. By a harvest the state of the church as to Divine truth is signified. This is because from the harvest comes the grain of which bread is made; and by grain and bread the good of the church is signified, and this is procured by truths. That these things are signified by the above words, may be more clearly seen from the passages in the Word where harvest, reaping, and a sickle are mentioned; as in the following: *I will sit to judge all the nations; put ye in the sickle, for the harvest is ripe; for their wickedness is great* (Joel iii. 12, 13). *Cut ye off the sower, and him that taketh the sickle in the time of harvest* (Jer. l. 16). *The daughter of Babylon is like a threshing-floor; yet a little while, and the time of harvest will come* (Jer. li. 33). *It shall come to pass when the standing corn of the harvest is gathered, and his arm reapeth the ears: in the morning thy seed flourisheth, the harvest shall be a heap in the day of possession, and desperate sorrow* (Isa. xvii. 5, 11). *The husbandmen were ashamed, because the harvest of the field perished* (Joel i. 11). *Jesus said to the disciples, Say not ye there are yet four months, and then cometh harvest? lift up your eyes, and look on the fields, that they are white*

already to harvest. I sent you to reap (John iv. 35–39). *Jesus said to the disciples, The harvest is plenteous, but the laborers are few; pray ye the Lord of the harvest, that He will send forth laborers into His harvest* (Matt. ix. 37, 38; Luke x. 2). In these places, and also in Isa. xvi. 9; Jer. v. 17; viii. 20, the church as to Divine truth is signified by harvest. But all the things which are contained in these verses in this chapter, and also in the two chapters which follow, were foretold by the Lord in the parable concerning the sower and the gathering of the harvest; which, because it teaches and illustrates what they signify, shall be adduced: *Jesus said, The kingdom of heaven is like unto a man that sowed good seed in his field, but an enemy came and sowed tares: and when the blade was sprung up, then appeared the tares also: His servants said, Wilt thou that we gather them up? but He said, Nay, lest while ye gather up the tares, ye root up the wheat with them; let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. And the disciples came to Jesus, saying, Declare unto us the parable: Jesus said, He that soweth the good seed is the Son of Man; the field is the world* (the Church); *the seed are the children of the kingdom* (the truths of the Church); *the tares are the children of the wicked one* (falsities from hell); *the enemy that sowed them is the devil; the harvest is the consummation of the age* (the end of the Church); *the reapers are the angels* (the Divine truths): *as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the age* (at the end of the Church) (Matt. xiii. 24–30, 36–43).

646. *And he that sat upon the cloud thrust in his sickle, and the earth was reaped,* signifies the end of the church, because there is no longer any Divine truth in it. This is signified, because the Lord as to the Word is signified by Him that sat upon the cloud (n. 642). By thrusting in the sickle and reaping, is signified to make an end and to execute

judgment (n. 643). By the harvest the state of the church is signified, here its last state (n. 643, 645); and by the earth is signified the church (n. 285). From these joined into one sense, it is manifest that by him that sat upon the cloud thrusting in his sickle and the earth being harvested, the end of the church is signified, because there is no longer any Divine truth in it.

647. *And another angel came out of the temple which is in heaven, he also having a sharp sickle*, signifies the heavens of the Lord's spiritual kingdom, and the Divine truth of the Word in them. By an angel in the highest sense the Lord is signified, also the angelic heaven, and likewise the Divine truth proceeding from the Lord; see above (n. 5, 65, 170, 258, 342, 343, 344, 415, 465). But by the angel here the heavens of the spiritual kingdom are signified, and hence the Divine truths there; because it follows that another angel came out from the altar, by whom the heavens of the Lord's celestial kingdom are signified, and thus the Divine goods there; which are treated of in the following paragraph. There are two kingdoms into which all the heavens are distinguished, the spiritual and the celestial. The spiritual kingdom is that of the Lord's wisdom, because the angels there are in wisdom from Divine truths from the Lord; and the celestial kingdom is that of the Lord's love, because the angels there are in love from the Lord, and hence in all good. That there are two kingdoms into which all the heavens are distinguished, may be seen in the work concerning *Heaven and Hell*, published at London, 1758 (n. 20–28), and in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, published 1763 (101, 381). By the temple the universal heaven is signified, as above (n. 644). But as it is here said, the temple which is in heaven, and afterwards the altar, the heaven of the Lord's spiritual kingdom is signified by the temple, as was said just above; and by the sharp sickle the Divine truth of the Word is signified as above (n. 643, 645). It is said above that He who sat upon the

cloud thrust in His sickle and the earth was reaped, and now an angel went forth out of the temple in heaven, he also having a sickle, and thrust it into the earth, and gathered the vine of the earth, because by the earth which was reaped by Him that sat upon the cloud, or the Lord, is signified the church in the whole of the earth, but by the vine of the earth the church in the Christian world is signified. This involves similar things to those that were foretold by the Lord in the parable concerning the sower and the gathering in of the harvest (Matt. xiii.), which were adduced above at the end of n. 645; where it is said that the harvest is the consummation of the age, that is, the end of the church; and that the reapers are the angels, by whom the Divine truths are signified. For the angels are not sent to reap, that is, to do those things; but the Lord does them by the Divine truths of His Word: for the Lord says, *The Word which I have spoken shall judge in the last day* (John xii. 48): see above (n. 233, 273).

648. *And another angel came out from the altar, having authority over fire,* signifies the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord. The heavens of the Lord's celestial kingdom are here signified by the other angel, because he appeared to go out from the altar; for by the altar the worship of the Lord from love is signified; see above (n. 392): and by fire is signified love (n. 468); and by the fire upon the altar the Divine Love is signified (n. 395). It is said that he had authority over fire, because the angels watch over that love in themselves.

649. *And he cried with a great cry to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth,* signifies the Lord's operation from the good of His love by the Divine truth of His Word into the works of charity and faith among the men of the Christian church. This is the spiritual sense of these words, since the heavens of the Lord's spiritual kingdom and celestial kingdom are signified by these two angels (n. 647, 648);

and the heavens do nothing from themselves, but from the Lord; for the angels in the heavens are only recipients. Therefore nothing else is signified in the spiritual sense but the Lord's operation, here into the church in the Christian world, and into the works of charity and faith of the men there. For by the vine that church is signified, which is treated of in paragraph 651 following; and by its clusters and grapes are signified the works of charity. These are signified by clusters and grapes, because they are the fruits of the vine in the vineyard; and in the Word good works are signified by fruits. The angel who went out from the altar said to the angel who went out of the temple, that he should thrust in his sickle and gather the grapes, because the heavens of the celestial kingdom, or the heavens which are in the goods of love, are signified by the angel that came out from the altar; and the heavens of the spiritual kingdom, or the heavens which are in the truths of wisdom, are signified by the angel that came out of the temple, as was said above: and the good of love does not operate any thing of itself, but by the truth of wisdom; nor does the truth of wisdom operate any thing of itself, but from the good of love. That it is so, has been shown by many proofs in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom.* This is the reason that the angel who went out from the altar said to the angel who went out of the temple, that he should thrust in his sickle and gather the clusters of the vine of the earth. Hence then it is, that by these things the Lord's operation from the good of His love by the Divine truth of His Word is signified. That grapes and clusters signify the goods and works of charity, may be evident from the following passages; *Woe unto me, I have become as the gatherings of the summer, as the grape-gleanings of the vintage; there is no cluster to eat; my soul desires the first-ripe; the holy one has perished from the earth, and the upright among men* (Mic. vii. 1, 2). *Their grapes are grapes of gall, their clusters are bitter* (Deut. xxxii. 32). *My beloved had*

a vineyard; he looked that it should bring forth grapes, but it brought forth wild-grapes (Isa. v. 1, 2, 4). *These look to strange gods, and love flagons of grapes* (Hos. iii. 1). *Every tree is known by its own fruits; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes* (Luke vi. 44). *There shall be in the midst of the land as it were grape-gleanings, when the vintage is done* (Isa. xxiv. 13). *If grape-gatherers come to thee, would they not leave grape-gleanings?* (Jer. xlix. 9; Ob. vers. 4, 5). *The spoiler is fallen upon thy vintage* (Jer. xlviii. 32, 33). *Ye shall be troubled, ye confident ones, for the vintage shall fail, the gathering shall not come* (Isa. xxxii. 9, 10). Beside other places, where the fruit of the vineyard and of the vine is spoken of. There are the goods of celestial love, and there are goods of spiritual love. The goods of celestial love are those of love to the Lord, and the goods of spiritual love are those of love toward the neighbor. The latter goods are called the goods of charity, and are meant by the fruits of the vineyard, which are grapes and clusters: but the goods of love to the Lord are meant in the Word by the fruits of trees, especially by olives.

649½. *For her grapes are ripe*, signifies because it is the last state of the Christian church. The same is signified by the grapes of the vineyard being ripe, as above by the harvest being ripe; but the harvest relates to the church in general, and the vine to the church in particular. That the harvest being ripe signifies the last state of the church, may be seen above (n. 645); the ripening of the grapes of the vine therefore signifies the same. A vine signifies the church where the Divine truth of the Word is, and the Lord is known by it; since wine signifies the interior truth which is from the Lord through the Word: consequently the vine here signifies the Christian Church. Wine signifies truth from the good of love, thus from the Lord, may be seen above (n. 316).

650. *And the angel thrust in his sickle into the earth, and gathered the vine of the earth*, signifies the end of the present

Christian Church. By thrusting in his sickle and gathering, the like is signified as by putting in his sickle and reaping; but the latter is said of the harvest, and the former of the vine. That to gather the vine is to take down the vine and gather the grapes, and that to reap is to cut down the harvest and gather the grain, is manifest. That the vine signifies the church where the Word is and the Lord is known by it, and thus here the Christian Church, may be evident from the following passages: *Jesus said, I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth, and as a dried branch into the fire* (John xv. 5, 6). *Jesus likened the kingdom of the heavens to a householder who hired laborers into his vineyard* (Matt. xx. 1–8). Concerning the sons who should work in the vineyard (Matt. xxi. 28). Of the fig-tree planted in the vineyard, which did not bear fruit (Luke xiii. 6–9). Jesus spake a parable: A certain man planted a vineyard, and set a hedge about it, and let it out to husbandmen, that he might receive of the fruit of it; but they killed the servants that were sent to them, and last of all his son (Matt. xxi. 33–39; Mark xii. 1–9; Luke xx. 9–16). *I will sing a song of my friend concerning his vineyard; my beloved had a vineyard, which he hedged about, and planted with a noble vine* (Isa. v. 1, 2, etc.). *In that day sing ye unto her, a vineyard of pure wine; I Jehovah do keep it, I will water it every moment* (Isa. xxvii. 2, 3). *Many shepherds have destroyed My vineyard, they have made it a wilderness* (Jer. xii. 10, 11). *Jehovah cometh unto judgment with the elders, for ye have burned up the vineyard* (Isa. iii. 14). *In all the vineyards shall be wailing* (Amos v. 17). *In the vineyards there is no singing, neither is there shouting* (Isa. xvi. 10).

651. *And cast it into the great winepress of the anger of God*, signifies exploration of the quality of their works, that they were evil. By casting the clusters of the vine into the winepress is signified to explore their works, for these are

signified by the clusters (see above, 649). But as it is called the winepress of the anger of God, the signification is the exploration that the works were evil; for the anger of God is spoken of in relation to evil (n. 635). The reason that exploration is signified by a winepress is that in presses the new wine is pressed out of the clusters, and the oil out of the olives; and from the new wine and the oil pressed out it is perceived of what quality the clusters and the olives were. And as the Christian Church is signified by the vine, and its works are signified by the clusters, therefore the exploration of these with the men of the Christian Church is signified by casting them into the winepress. But as they have separated faith from charity, and made the former saving without the works of the law, and as from faith separated from charity none but evil works proceed, it is therefore called the great winepress of the anger of God. The exploration of works is also signified by a winepress in the following passages: *My beloved had a vineyard in the horn of a son of oil; he planted it with a noble vine, he also hewed out a winepress in it, and he looked that it should bring forth grapes, but it brought forth wild-grapes* (Isa. v. 1, 2). *Put ye in the sickle; for the harvest is ripe: come down, for the winepress is full, the vats overflow, for their wickedness is great* (Joel iii. 13). *The threshing-floor and the winepress shall not feed them, and the new wine shall fail in her* (Hos. ix. 2). *The spoiler is fallen upon thy vintage, I have caused the wine to fail from the winepress, none shall tread with shouting, the shouting shall be no shouting* (Jer. xlviii. 32, 33). A certain householder planted a vineyard, and digged a winepress in it, and let it out to husbandmen, but they killed the servants that were sent to them, and last of all the son (Matt. xxi. 33–39). The press is also mentioned in Joel, speaking of the goods of charity from which are the truths of faith: *Daughters of Zion, rejoice; the threshing-floors are full of grain, and the presses overflow with new wine and oil* (ii. 23, 24).

652. *And the winepress was trodden without the city*, signifies that exploration was made from the Divine truths of the Word, as to the quality of the works which proceed from the doctrine of faith of the church. By the winepress being trodden is signified that exploration was made as to the quality of the works; by treading the winepress is signified to explore; and by the clusters which are trodden works are signified; as above (n. 649); here the works that proceed from the doctrine of faith of the church, which are evil works. By the city is here meant the great city treated of above (chap. xi. 8), which great city is spiritually called Sodom and Egypt. That the doctrine of faith separated from charity is meant by it, which is the doctrine of the church of the Reformed, may be seen above (n. 501, 502): and as all exploration of the doctrine of a church is made by the Divine truth of the Word, and this is not in that doctrine, but out of it, this also is signified by the treading being done out of the city. It may be evident from this, that by the winepress being trodden without the city, is signified that exploration was made from the Divine truths of the Word, as to the quality of the works which flow forth from the doctrine of faith of the Church. By treading the winepress is signified not only to explore evil works, but also to bear with them in others, also to remove them and cast them into hell, in the following passages: *I that speak in righteousness, mighty to save: wherefore art Thou red in thine apparel, and Thy garments like him that treadeth in the winepress? I have trodden the winepress alone* (Isa. lxiii. 1–3). *The Lord hath thrown down all my mighty men, the Lord hath trodden the winepress of the daughter of Judah* (Lam. i. 15). *He that sat upon the white horse feedeth the nations with a rod of iron, and He treadeth the winepress of the fury and anger of God* (Apoc. xix. 15).

653. *And blood came out of the winepress, even unto the bridles of the horses*, signifies violence done to the Word by dreadful falsifications of truth, and the understanding so

closed up thereby that man can scarce be taught any longer, and thus be led of the Lord by Divine truths. By the blood is signified violence done to the Word (n. 327), and the Divine truth of the Word falsified and profaned (n. 379): for by the blood out of the winepress is meant the grape-juice and wine from the trodden clusters; and by grape-juice and wine similar things are signified (n. 316). By the bridles of the horses are signified the truths of the Word, by which the understanding is led; for a horse signifies the understanding of the Word (n. 298): hence the truth by which the understanding is led is signified by a bridle. *Even unto the bridles of the horses,* is even into the mouth in which the bridle is inserted; and a horse is watered and fed through the mouth; therefore it also signifies, that such violence was done to the Word by dreadful falsifications, that man can scarce be taught any longer, and thus be led of the Lord by Divine truths. That by which the understanding is led is also signified by a bridle (Isa. xxx. 27, 28; xxxvii. 29): and the Divine truth of the Word is signified by the blood of grapes (Gen. xlix. 11; Deut. xxxii. 14); but here in the opposite sense.

654. *For a thousand six hundred furlongs,* signifies nothing but falsities of evil. The same is signified by furlongs as by ways, since furlongs are ways measured; and by ways are signified leading truths (n. 176); and in the opposite sense falsities: and by a thousand six hundred are signified evils in their whole aggregate. For by sixteen hundred the same is signified as by sixteen, and the same by sixteen as by four, as sixteen arises from four multiplied into itself: and four relates to good, and the conjunction of good and truth (n. 322); consequently, in the opposite sense, to evil and the conjunction of evil and falsity, as here. And as the multiplication of a number by one hundred does not take away its signification, but exalts it, hence by for a thousand six hundred furlongs nothing but falsity of evil is signified. That all the numbers in the Word signify things, may be seen

above (n. 348); and that the number signifies the quality of the thing (n. 448, 608–610).

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655. To this I will add this Relation. I spoke with certain ones who are meant in the Apocalypse by the dragon; and one of them said to me, "Come with me, and I will show you the enjoyments of our eyes and hearts." And he led me through a shady forest, and upon a hill, from which I could behold the enjoyments of the dragons. And I saw an amphitheatre constructed in the form of a circus, with benches around one above another, upon which sat the spectators. They who sat upon the lowest benches appeared to me at a distance like satyrs and priapi, some with a slight covering, and some naked without it. On the benches above these sat whoremongers and harlots: such they appeared to me, from their gestures. And the dragon then said to me, "Now you will see our sport." And I saw let into the area of the circus as it were bullocks, rams, sheep, kids, and lambs: and after these were let in, a gate was opened, and there rushed in as it were young lions, panthers, leopards, and wolves; and they attacked the flock with fury, and tore and slaughtered them. But after that bloody carnage, the satyrs scattered sand over the place of the slaughter. Then said the dragon to me, "These are our sports, which delight our minds." And I answered, "Away, demon: after a little time you will see this amphitheatre converted into a lake of fire and brimstone." He laughed, and went away. And afterward I was thinking with myself why such things are permitted by the Lord; and I received the answer in my heart, that they are permitted so long as they are in the world of spirits; but after their time in that world is expired, such theatrical scenes are turned into such as are direful and infernal.

All those things which were seen, were induced by the dragonists by means of fantasies: so that they were not

bullocks, rams, sheep, kids, and lambs; but the genuine goods and truths of the church, which they hate, they made to appear so. The young lions, panthers, leopards, and wolves were appearances of the lusts of those who seemed like satyrs and priapi. Those without any covering at all, were they who believed that evils do not appear before God: and those with a covering were they that believed that they do appear, but do not condemn, provided they are in faith. The whoremongers and harlots were falsifiers of the truth of the Word; for whoredom signifies the falsification of truth. In the spiritual world, at a distance, all things appear according to correspondences; which, when they appear in forms, are called the representations of spiritual things in objects similar to those that are natural.

I afterwards saw them going out of the forest, the dragon in the midst of the satyrs and priapi, and their servants and scullions, who were the whoremongers and harlots, after them. The company was increased on the way, and it was then given to hear what they were talking about among themselves. They said that they saw a flock of sheep with lambs in a meadow, and that this was a sign that one of the cities of Jerusalem was near, where charity is made the primary thing of religion. And they said, "Let us go and take that city, and cast out the inhabitants, and plunder their goods." And they drew near: but there was a wall around it, and angel guards upon the wall. And they then said, "Let us take it by deceit: let us send some speaker expert in mystification, who can make black white, and white black, and can give any color to any subject." And one was found skilled in metaphysical arts, who could turn the ideas of things into the ideas of terms, and conceal the things themselves under formulas, and so fly away like a hawk with his prey under his wings. He was instructed how he should speak with the citizens, that they were in fellowship in religion, and that they should be admitted. Going up to the gate he knocked; and when it was opened, he said

that he wished to speak with the wisest person of the city. And he entered in, and was conducted to a certain one, whom he addressed, saying, "My brethren are without the city, and request to be received. They are in fellowship with you in religion. You and we make faith and charity the two essentials of religion. The only difference is, that you say that charity is the primary, and that faith is from it; and we say that faith is the primary, and that charity is from it. What matter is it whether the one or the other is called the primary, when both are believed in?" The wise person of the city answered, "Let us not speak on this subject alone, but in the presence of others, who may be arbitrators and judges; otherwise no decision is reached." And some were then sent for; to whom the dragonist spoke the same words as before.

And the wise man of the city then answered, "You have said that it is the same thing, whether charity is taken as the primary of the church, or faith, provided it is agreed that both make the church and its religion; and yet the difference is like that between the prior and the posterior, between the cause and the effect, between the principal and the instrumental, between the essential and the formal. I say this, because I have noticed that you are skilled in metaphysical art; which art we call mystification, and some incantation: but to leave those terms, the difference is as between that which is above and that which is below; yea, if you are willing to believe it, the difference is as between heaven and hell: for that which is the primary makes the head and breast, and that which is from it makes the feet and their soles. But let us first agree what charity is, and what faith is: that charity is the affection of the love of doing good to the neighbor for the sake of God, salvation, and eternal life; and that faith is thought from confidence concerning God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I also grant that charity is that affection for the sake of God, because for the sake of His com-

mand; but not for the sake of salvation and eternal life." And the wise man of the city said, "Let it be this, that it is only for the sake of God."

After this agreement the wise man of the city said, "Is not affection the primary? and is not thought from it?" But he that was sent by the dragon said, "This I deny." But he received for answer, "You cannot deny it. Does not a man think from affection? Take away affection, and can you think anything? It is altogether as if you should take away sound from speech. If you take away sound, can you speak any thing? Sound also is of the affection, and speech is of the thought; for the affection sounds, and the thought speaks. And it is also like flame and light. If you take away the flame, does not the light perish? It is the same with charity, because this is affection; and with faith, because this is thought. Can you not thus comprehend that the primary is the all in the secondary, altogether as the sound is in speech? From which you may see, that if you do not make that to be the primary which is the primary, you are not in the other. Therefore, if you take faith, which is in the second place, and put it in the first, you will appear no otherwise in heaven than as a man inverted, whose feet stand upwards, and his head downwards; or like a mountebank, who, with his body upside down, walks upon the palms of his hands. When ye appear such in heaven, what then are your good works, which are charity, but such as that mountebank would do with his feet, because he cannot with his hands? Hence it is that your charity, as ye also have seen, is natural, and not spiritual, because it is inverted."

The emissary understood this: for every devil can understand truth, when he hears it; but he cannot retain it, because when the affection of evil returns, it casts out the thought of truth. And afterward the wise man of the city described at length what the quality of faith is when it is taken as the primary, that it is merely natural; and that it is mere knowledge, without any spiritual life: consequently,

that it is not faith. "For your charity is nothing but natural affection; and from natural affection no other than natural thought proceeds, which is your faith. And I may almost say, that in merely natural faith there is scarce any more that is spiritual, than in a knowledge of the kingdom of the Mogul, of the diamond mine there, and of the treasure and court of the emperor." Hearing this, the dragon went away in a rage, and reported to his friends without the city: and when they heard that it had been said, that charity is the affection of the love of doing good to the neighbor for the sake of God, of salvation, and of eternal life, they all cried out, "This is a lie:" and the dragon himself exclaimed, "O the wickedness! are not all the good works which are charity, when done for the sake of salvation, merit-seeking?" Then they said among themselves, "Let us call together still more of our friends, and besiege this city: let us make ladders, scale the wall, and rush in by night, and cast out these charities." But when they attempted this, lo, there appeared as it were fire out of heaven, which consumed them. But the fire from heaven was an appearance of their anger from hatred against the others, because they cast down faith from the first place into the second. The reason that they appeared to be consumed as if by fire, was because hell was opened under their feet, and swallowed them up. Things similar to this happened in many places at the time of the last judgment, and this is what is meant by these words in the Apocalypse: *The dragon shall go out to seduce the nations which are in the four corners of the earth, to gather them together to battle: and they went up on the plain of the earth, and encompassed the camp of the saints, and the beloved city: but fire came down from God out of heaven, and consumed them* (xx. 8, 9).

CHAPTER FIFTEENTH.

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is consummated the anger of God.

2. And I saw as it were a sea of glass mingled with fire, and them that had the victory over the beast, and over his image, and over his mark, and over the number of his name, standing by the sea of glass, having the harps of God.

3. And they were singing the song of Moses the servant of God, and the song of the Lamb; saying, Great and marvellous are Thy works, O Lord God Almighty; just and true are Thy ways, O King of saints.

4. Who shall not fear Thee, O Lord; and glorify Thy name, for Thou alone art holy: for all the nations shall come, and shall worship before Thee; because Thy judgments are made manifest.

5. And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened.

6. And the seven angels that had the seven last plagues came out of the temple, clothed in linen clean and shining, and girded about the breasts with golden girdles.

7. And one of the four animals gave unto the seven angels seven golden vials, full of the anger of God who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from His power: and no one could enter into the temple, until the seven plagues of the seven angels were consummated.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The preparation for disclosing the last state of the church, and laying open the evils and falsities in which its members are (vers. 1, 5–8): from whom they are separated who have confessed the Lord, and lived according to His precepts (vers. 2–4).

Contents of each Verse. "And I saw another sign in heaven, great and marvellous," signifies a revelation by the Lord concerning the state of the church on earth, what it is as to love and faith. "Seven angels having the seven last plagues," signifies the evils and falsities in the church, such as they are in its last state, disclosed universally by the Lord. "For in them is consummated the anger of God," signifies the devastation of the church, and then its end. "And I saw as it were a sea of glass mingled with fire," signifies the farthest boundary of the spiritual world, where those were gathered together who had religion, and worship from it, but not good of life. "And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name," signifies those who have rejected faith alone and the doctrine of it, and so have not acknowledged and imbibed its falsities, nor falsified the Word. "Standing by the sea of glass, having the harps of God," signifies the Christian Heaven in the boundaries, and the faith of charity in those who were there. "And they were singing the song of Moses the servant of God, and the song of the Lamb," signifies confession from charity, and thus from a life according to the precepts of the law, which is the Decalogue, and from faith in the Divinity of the Lord's Human. "Saying, Great and marvellous are thy works, O Lord God Almighty," signifies that all things of the world, of heaven, and of the church were created and made by the Lord from Divine love by Divine wisdom. "For just and true are Thy ways, O King of saints," signifies that all things

which proceed from Him are just and true, because He is Divine good itself and Divine truth itself in heaven and the church. "Who shall not fear Thee, O Lord, and glorify Thy name," signifies that He alone is to be loved and worshipped. "For Thou alone art holy," signifies that He is the Word, the truth and enlightenment. "Therefore all the nations shall come and worship before Thee," signifies that all who are in the good of love and charity acknowledge the Lord alone as God. "Because Thy judgments are made manifest," signifies that the truths of the Word openly testify this. "After these things, I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened," signifies that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the law, which is the Decalogue. "And the seven angels that had the seven last plagues came out of the temple," signifies preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities might be disclosed, and thus the evil be separated from the good. "Clothed in linen clean and shining, and girded about the breasts with golden girdles," signifies that this was from the pure and genuine truths and goods of the Word. "And one of the four animals gave unto the seven angels seven golden vials," signifies those truths and goods, by which the evils and falsities of the church are disclosed, taken from the literal sense of the Word. "Full of the anger of God that liveth for ever and ever," signifies the evils and falsities that would appear and would be exposed by the pure and genuine truths and goods of the Word. "And the temple was filled with smoke from the glory of God and from His power," signifies the inmost of heaven full of spiritual and celestial Divine truth of the Lord. "And no one could enter into the temple, until the seven plagues of the seven angels were consummated," signifies to such a degree there, that more could not be endured, and this until, after devastation, the end of that church was seen.

THE EXPLANATION.

656. *And I saw another sign in heaven, great and marvellous*, signifies a revelation from the Lord concerning the state of the church on earth, what it is as to love and faith. These are the things treated of in this chapter and the following, and therefore these are signified by the great and marvellous sign in heaven. That revelation from the Lord concerning heaven and the church, and their state, is signified by a sign in heaven, may be seen above (n. 532, 536). It is concerning love and faith, because it is called great and marvellous; and great in the Word relates to such things as are of affection and love, and marvellous to such as are of thought and faith.

657. *Seven angels having the seven last plagues*, signifies the evils and falsities in the church, such as they are in its last state, disclosed universally by the Lord. By the seven angels the universal heaven is signified. But as heaven is not heaven from what belongs to the angels, but from the Lord, therefore by the seven angels the Lord is signified; nor can any one else disclose the evils and falsities that are in the church. That heaven is signified by angels, and in the highest sense the Lord, may be seen above (n. 5, 258, 344, 465, 644, 647, 648). By plagues are signified evils and falsities, evils of love and falsities of faith: for these are the things described in the following chapter, and are signified by the evil and noxious sore, by the blood as it were of one dead from which every living soul died, and by the blood into which the waters of the rivers and fountains were turned; by the heat of the fire that afflicted men; by the unclean spirits like frogs, that were demons; also by the great hail. The evils and falsities signified by all these things are the plagues here; by the last plagues those in the last state of the church are signified: by seven are signified all (n. 10, 390). But as those evils which are signified by the plagues

in the following chapter are not all in particular, but all in general, by seven is here signified all universally: for the universal embraces all in particular. It is manifest from this, that by *I saw the seven angels that had the seven last plagues* is signified that the evils and falsities in the church, such as they are in its last state, were disclosed universally by the Lord. That plagues signify spiritual plagues, which affect men as to their souls, and destroy them, which are evils and falsities, may be evident from the following passages: *From the sole of the foot even to the head there is no soundness, a fresh plague not closed, nor bound up, nor mollified* (Isa. i. 6). *Jehovah smiteth the people in anger with an incurable plague* (Isa. xiv. 6). *O Jehovah, remove Thy plague from me, I am consumed by the blow of Thine hand* (Ps. xxxix. 10). *Thy wound is incurable, with the plague of an enemy have I smitten thee for the multitude of thine iniquity, thy sins have become very many; but I will heal thee of thy plagues* (Jer. xxx. 12, 14, 17). *If thou wilt not observe to do all the words of the law, Jehovah will make thy plagues wonderful, plagues great and lasting, and every plague which is not written in the book of this law, even until thou art destroyed* (Deut. xxviii. 58, 59, 61). *There shall no evil befall thee, and neither shall any plague come nigh thy dwelling* (Ps. xci. 10). *Edom shall be a desolation, every one that passeth by shall hiss at all her plagues* (Jer. xlix. 17). *It shall be a desolation, every one that passeth by Babylon shall be astonished, and shall hiss at all her plagues* (Jer. l. 13). *In one day shall plagues come upon Babylon* (Apoc. xviii. 8). *The two witnesses shall smite the earth with every plague* (Apoc. xi. 6). By the plagues of Egypt, which were in part similar to those described in the following chapter, nothing else was signified but evils and falsities; which plagues you may see enumerated above (n. 503): they are also called *plagues* (Exod. ix. 14; xi. 1). From this it is manifest, that by plagues nothing else is signified but spiritual plagues, which affect men as to their souls, and destroy them; as also Isa. xxx.

26; Zech. xiv. 12, 15; Ps. xxxviii. 5, 11; Apoc. ix. 20; xvi. 21; Exod. xii. 13; xxx. 12; Num. xi. 33; Luke vii. 21; and elsewhere.

658. *For in them is consummated the anger of God*, signifies the devastation of the church, and then its end. By a consummation the devastation of the church is signified, and then its end; which is treated of in what follows. By the anger of God is signified evil in men, which, because it is against God, is called God's anger: not that God is angry with man; but that man, from his evil, is angry against God: and because it appears to the man, while he is punished and tormented therefor, which is done in hell after death, as if it were from God, therefore in the Word anger and fury, yea, evil, are attributed to God: but this in the literal sense, because that sense is written by appearances and correspondences: but not in the spiritual sense, for in this there are not appearance and correspondence, but the truth in its light. Concerning this anger, see above, n. 525, 635. It is said that the anger of God is consummated in those plagues, and that by this the devastation of the church and then its end are signified: the reason shall be told. Every church declines in process of time, by receding from the good of love and the truths of faith, until there is nothing of them remaining; and this is caused by successive increase of evil and falsity. And where there is no longer any good of love and faith, there is then nothing but evil and falsity: and when it is so, the end of the church is come. At this end man knows no otherwise than evil is good, and that falsity is truth; for he loves them from the enjoyment of them, and therefore confirms them. This is the end which is signified by consummation, and is called devastation in the following passages: *I have heard a consummation and decree from Jehovah upon the whole earth* (Isa. xxviii. 22). *The consummation being decreed, justice has overflowed, for the Lord Jehovah Zebaoth maketh a consummation and decree in the whole earth* (Isa. x. 22, 23). *In the fire of the zeal of Jehovah shall*

the whole earth be eaten up, for He shall make a speedy consummation of all the inhabitants of the earth (Zeph. i. 18). *At length upon the bird of abominations there shall be desolation, and even to a consummation and decree shall it drop upon the devastation* (Dan. ix. 27). *The whole earth shall be a waste, yet will I not make a consummation* (Jer. iv. 27). *Jehovah said, I will go down, and will see whether they have made a consummation according to the cry which is come unto Me* (Gen. xviii. 21); concerning Sodom. *The iniquity of the Amorites is not yet consummated* (Gen. xv. 16). The end of the church is also meant by the consummation of the age spoken of by the Lord in these passages: *The disciples asked Jesus, What shall be the sign of Thy coming and of the consummation of the age?* (Matt. xxiv. 3). *At the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn; so shall it be in the consummation of the age* (Matt. xiii. 40). *In the consummation of the age, the angels shall go forth, and shall separate the wicked from among the just* (Matt. xiii. 49). *Jesus said to the disciples, Behold, I am with you until the consummation of the age* (Matt. xxviii. 20). Until the consummation of the age is until the end of the church, when there is a new church, with which the Lord will then be.

659. *And I saw as it were a sea of glass mingled with fire,* signifies the farthest boundary of the spiritual world, where they were gathered together who had a religion and worship from it, but not good of life. By the sea of glass (chap. iv. 6), is signified the new heaven from Christians who were in general truths from the literal sense of the Word (n. 238). They who are in general truths are also in the boundaries of heaven; therefore at a distance they appear as in the sea (n. 398, 403, 405). But by the sea of glass here is signified the farthest boundary of the spiritual world, where were gathered together they who had a religion and from it worship, but not good of life. As a collection of these is sig-

nified, it is therefore said, *as it were* a sea of glass; and it likewise seemed *mingled with fire:* and by fire the love of evil is there signified, and from it evil of life (n. 452, 468, 494, 766, 767, 787): thus no good of life; for where there is no good, there is evil. That a collection of them is here meant by as it were a sea of glass mingled with fire, is likewise manifest from what now follows; as that by this sea stood those who had the victory over the beast and over his image: by whom are signified they who by the rejection of faith separate from charity were in good of life, and hence in heaven (n. 660). This sea is also what is meant in chap. xxi. 1 by the sea which was no more (n. 878). What was the quality of this sea, and of those who were there, it has also been given me to see. They were those who had had religion, had frequented temples, had heard preachings, had gone to the Holy Supper, and beyond these things had thought nothing concerning God, salvation, and eternal life; not knowing what sin is: therefore they were men as to form, and most of them also as to civil and moral life, but not at all as to spiritual life; from which, however, man is man.

660. *And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name,* signifies those who have rejected faith alone and the doctrine of it, and so have not acknowledged and imbibed its falsities, nor falsified the Word. By the beast the faith of the dragon among the laity is signified, treated of chap. xiii. 1–11; because an image of him was made (vers. 14 there). By his image, the doctrine is signified (n. 602, 634, 637). By his mark is signified the acknowledgment of that faith (n. 605, 606, 634, 637, 679). By the number of his name the falsification of the Word is signified (n. 610). From this it is manifest that by these words are signified, they who rejected faith alone and the doctrine of it, and thus did not acknowledge and imbibe its falsities, nor falsify the Word.

661. *Standing by the sea of glass, having the harps of God,* signifies the Christian Heaven in the boundaries, and the

faith of charity in those who were there. Since by the sea of glass a collection of those who had indeed religion and worship, but not good of life, is signified (n. 659), therefore by those who were seen to stand by that sea is signified the Christian Heaven in its boundaries, where they had religion, worship, and good of life; because they had the victory over the beast and over his image. The higher Christian Heaven was treated of in the preceding chapter. They of whom that heaven consisted are meant by the hundred forty-four thousand, who were seen to stand with the Lamb upon mount Zion, who are treated of (n. 612–625). By harps the confession of the Lord from spiritual truths is signified (n. 276, 616). Spiritual truths are those of faith from charity. Their being seen to have harps, and their being heard to sing a song, as presently follows, represented confession from the faith of charity. The affections of the thoughts and hence the sounds of the discourse of the angels of heaven are heard variously below in the spiritual world; either as the sound of waters, or as the sound of thunders, as above (chap. xiv. 2); or as the sound of trumpets, as above (chap. iv. 1); or as here, like the sound of harps, as also above (chap. v. 8, xiv. 2). But still it is not waters which sound, nor thunders which thunder, nor trumpets and harps which are heard; nor indeed are they songs; but the discourses of the angels, and their confessions according to their affections and their thoughts from them, are heard thus below; from which the quality of their love and wisdom is perceived. It is from the correspondence of affection with sound, and of thought with speech, that such things are heard.

662. *And they were singing the song of Moses the servant of God and the song of the Lamb*, signifies confession from charity, and thus from a life according to the precepts of the Law which is the Decalogue, and from faith in the Divinity of the Lord's Human. That to sing a new song is to confess from joy of heart and from affection that the Lord alone is the Saviour, Redeemer, and the God of heaven and

earth, may be seen above (n. 279, 617). But here a new song is not said, but *the song of Moses the servant of God and the song of the Lamb:* and by the song of Moses is signified confession from life according to the precepts of the law which is the Decalogue, and thus from charity; and by the song of the Lamb, confession from faith in the Divinity of the Lord's Human: for the Lord as to His Divine Human is meant by the Lamb (n. 269, 291, 595); and by Moses in a comprehensive sense is meant all the law written in his five books, and in a restricted sense the law which is called the Decalogue: and because this is serviceable to man in regard to life, it is called, the song of Moses the *servant of God;* for by a servant in the Word is meant he who is serviceable and that which is serviceable (n. 380); here in regard to life. The law is meant by Moses in a comprehensive sense, because his five books are called the law. That all the precepts, judgments, and statutes given by him in his five books are called the law, may be seen above (n. 417). That every thing written in those books is called the law of Moses, and also Moses, may be evident from these passages: *Philip said, We have found Jesus, of whom Moses in the law, and the prophets, did write* (John i. 45). *In the law Moses commanded that such should be stoned* (John viii. 5). *The days of their purification, according to the law of Moses, were fulfilled* (Luke ii. 22). *All things must be fulfilled which are written in the law of Moses and in the prophets concerning Me* (Luke xxiv. 27, 44). *Did not Moses give you the law? Moses gave circumcision that the law of Moses should not be broken* (John vii. 19, 22, 23). *Abraham said to the rich man in hell, They have Moses and the prophets, let them hear hem; if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead* (Luke xvi. 29, 31). *Therefore the curse is poured upon us and the oath that is written in the law of Moses the servant of God: as it is written in the law of Moses, all this evil hath come upon us* (Dan. ix. 11, 13). *Remember the law*

of Moses the servant of God, which I commanded him (Mal. iv. 4). *Jehovah said unto Moses, Behold, I will come unto thee in a thick cloud, that the people may hear when I speak unto thee, and may also believe in thee for ever* (Exod. xix. 9). It may be evident from these passages, that by Moses in the comprehensive sense is meant the Word that was written by him, which is called the law. It follows from this, that the law which is the Decalogue is meant by Moses; and the more so, because Moses hewed out the tables after he had broken the former ones (Exod. xxxiv. 1, 3): and when he carried them down, his face shone (Exod. xxxiv. 29–35): therefore Moses is represented in pictures holding these tables in his hand. It is also said in Mark, *Moses said, Honor thy father and thy mother* (vii. 10). And Joshua wrote a copy of the Law of Moses upon the stones of the altar (Josh. viii. 32): that law was the Decalogue. From these things it may be seen, that nothing else is here meant by the song of Moses the servant of God, but confession from charity, and thus from life according to the precepts of the law, which is the Decalogue.

663. *Saying, Great and marvellous are Thy works, O Lord God Almighty,* signifies that all things of the world, of heaven, and of the church, were created and made by the Lord from His Divine love by His Divine wisdom. By the Lord's works are signified all things that were created and made by Him, which in general are all things of the world, of heaven, and of the church; which it is not possible to enumerate in particular. They are called great and marvellous, because great has relation to love, and marvellous to wisdom, as above (n. 656); and the Lord likewise in the Word is called Lord from the Divine good of His Divine love, and God from the Divine truth of His Divine wisdom. That the Lord is called Almighty, because He is, lives, and can do all things, from Himself, and likewise governs all things from Himself, may be seen above (n. 31). Hence it is, that by *great and marvellous are Thy works, O Lord God Almighty,*

is signified in the universal sense, that all things of the world, of heaven, and of the church, were created and made by the Lord from His Divine love by His Divine wisdom.

664. *For just and true are Thy ways, O King of saints,* signifies that all things which proceed from Him are just and true, because He is Divine good itself and Divine truth itself in heaven and the church. By ways are signified truths leading to good (n. 176): and by King, when speaking of the Lord, the Divine truth is signified; and by King of saints the Divine truth in heaven and the church from Him: for by saints they are signified who are in Divine truths from the Lord (n.173, 586). Hence by *just and true are Thy ways, O King of saints,* is signified that all things which proceed from the Lord are just and true, because He is the Divine truth itself in heaven and the church. The Lord is called King in His Divine Human, because this is the Messiah, the Anointed, the Christ, the Son of God. That Messiah in the Hebrew language is Christ in the Greek language, and that the Messiah or the Christ is the Son of God, may be seen above (n. 520). That Messiah signifies both King and Anointed in the Hebrew language, is known. The Lord as King is the Divine truth, because this is signified by a king (n. 20, 483): hence by kings are signified they who are in Divine truths from the Lord (Apoc. i. 6, v. 10). It is from this, that heaven and the church are called His kingdom, also that His coming into the world is called the gospel of the kingdom. Heaven and the church are called His kingdom (Dan. ii. 44; vii. 13, 14, 27; Matt. xii. 28; xvi. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke i. 33; iv. 43; viii. 1, 10; ix. 2, 11, 27; x. 11; xvi. 16; xix. 11; xxi. 31; xxii. 18; xxiii. 51). And His coming is called the gospel of the kingdom (Matt. iv. 23; ix. 35; xxiv. 14). But more may be seen on these subjects in the *Doctrine of the New Jerusalem concerning the Lord.* That the Lord is called King, is manifest from these passages: *They shall make war with the Lamb, but the Lamb shall overcome them, because He is Lord of*

lords and King of kings (Apoc. xvii. 14). *He that sat upon the white horse is called the Word, and His name is Lord of lords and King of kings* (Apoc. xix. 13, 16; Dan. ii. 47). *Nathanael said, Thou art the Son of God, Thou art the King of Israel* (John i. 49). *When the Son of Man shall come in His glory, He shall sit upon the throne of His glory, and the King shall say to them that are on His right hand and on His left* (Matt. xxv. 31, 34, 41). *They cried, Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel* (John xii. 13). Pilate asked Jesus whether He was a king: *Jesus answered, I am a King; to this end was I born, and for this came I into the world* (John xviii. 37). *Thine eyes shall see the King in His beauty; Jehovah is our King, He will save us* (Isa. xxxiii. 17, 22). *I Jehovah am your Holy One, the Creator of Israel, your King* (Isa. xliii. 15). *Thus said Jehovah the King of Israel, and His Reedemer Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Jehovah shall be King over the whole earth* (Zech. xiv. 9; Ps. xlvii. 2, 6–8). *Lift up your heads, O ye gates, that the King of glory may come in: Jehovah Zebaoth, He is the King of glory* (Ps. xxiv. 7–10). *I will raise up unto David a just Branch, who shall reign King, and shall execute judgment and justice in the earth* (Jer. xxiii. 5; xxxiii. 15; besides other places, as Isa. vi. 5; lii. 7; Jer. x. 7, 10; xliv. 18; Ezek. xxxvii. 22, 24; Zeph. iii. 15; Ps. xx. 9; xlv. 11, 13, 15; lxviii. 24; lxxiv. 12).

665. *Who shall not fear Thee, O Lord, and glorify Thy name,* signifies that He alone is to be loved and worshipped. By fearing God is signified to love Him; and by glorifying His name is signified to worship Him. That He alone is to be loved and worshipped is meant by *who shall not fear Thee,* and by *Thou alone art holy.* That to fear God is to love Him by fearing to do contrary to Him, and that this fear is in all love, may be seen above (n. 527, 628). To glorify His name is to worship Him, because by the name of Jehovah is signified every thing by which He is worshipped (n. 81); and by glorifying is signified to acknowledge and confess.

666. *For Thou alone art Holy*, signifies that He is the Word, the truth, and enlightenment. That the Lord is the only Holy One, may be seen above (n. 173); and that the Divine truth is what is called holy (n. 173, 580): and because the Word is the Divine truth, and the Lord is the Word; and as the Divine truth enlightens spiritually, for it is the light in heaven, but from the Lord, therefore by *Thou alone art Holy*, is signified that the Lord is the Word, the truth, and enlightenment. Since the Word is Divine truth, and the Divine truth enlightens spiritually, it is therefore said that the Word was dictated of Jehovah by the Holy Spirit, and that the Holy Spirit enlightens and teaches man. But who does not know that God is omnipresent, and that what is holy proceeds from Him, and that it enlightens where it is received? Who cannot conclude from this, that the Holy Spirit is not a God by itself, distinct from Jehovah or the Lord, as a person from a person; but that it is Jehovah Himself or the Lord? He who acknowledges the Divine omnipresence, must also acknowledge this. That by the Holy Spirit in the Word is meant the Lord's Divine life, and thus Himself, and in particular the life of His wisdom, which is called the Divine truth, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 50–53); where this is demonstrated from the Word. That the Lord is the Word may be seen in John i. 1, 14. That He is the truth (John xiv. 6). That He is the light, and hence enlightenment (John xii. 34–36).

667. *Therefore all the nations shall come and worship before Thee*, signifies that all who are in the good of love and charity acknowledge the Lord alone as God. By all the nations are signified they who are in the good of love and charity. That these are meant by nations, in a good sense, may be seen above (n. 483). By coming and worshipping before Him, is signified to acknowledge the Lord as God; and because there is one God, in whom is the Trinity, and the Lord is He, it signifies to acknowledge Him alone as God.

668. *Because Thy judgments are made manifest*, signifies that the truths of the Word, when opened, testify this. By judgments are signified the Divine truths according to which man is to live, from which it is known what his quality is, and according to which he will be judged: and as these Divine truths are in the Word, and the Word is now opened, and this testifies that the Lord alone is the God of heaven and earth, therefore by *because Thy judgments are made manifest* is signified because the truths of the Word testify that. That the Word is now opened, and that it testifies that the Lord alone is the God of heaven and earth, and that we must live according to His precepts, and that the faith of the present day must be removed, may be evident from the four *Doctrines* now published, one *concerning the Lord*, another *concerning the Sacred Scripture*, a third *concerning a Life according to the Precepts of the Decalogue*, and a fourth *concerning Faith*. These are meant by *because Thy judgments are made manifest*. Since the Lord is the Divine good and the Divine truth, and the Divine truth is signified by judgment, and the Divine good by justice, therefore in many places, where the Lord is spoken of, justice and judgment are mentioned; as in the following: *Zion shall be redeemed with justice, and her restored one with judgment* (Isa. i. 27). *He shall sit upon the throne of David and upon his kingdom to establish it in judgment and justice* (Isa. ix. 7). *Jehovah shall be exalted, for He dwelleth on high, and hath filled the earth with judgment and justice* (Isa. xxxiii. 5). *Let him that glorieth glory in this, that Jehovah doeth judgment and justice in the earth* (Jer. ix. 24). *I will raise up unto David a just Branch, who shall reign King and execute judgment and justice in the earth* (Jer. xxiii. 5; xxxiii. 15). *I will betroth Me to thee in justice and in judgment* (Hos. ii. 19). *Judgment shall flow as water, and justice as a mighty stream* (Am. v. 24). *O Jehovah, Thy justice is like the mountains of God, and Thy judgments a great deep* (Ps. xxxvi. 6). *Jehovah shall bring forth thy justice as the light, and thy judg-*

ment as the noonday (Ps. xxxvii. 6). *Jehovah will judge thy people with justice, and thy poor with judgment* (Ps. lxxii. 2). *Justice and judgment are the support of His throne* (Ps. lxxxix. 14). *When I shall have learned the judgment of Thy justice: seven times in a day do I praise Thee, because of the judgments of Thy justice* (Ps. cxix. 7, 164). And in other places, that men ought to do *justice and judgment*, as Isa. i. 21; v. 16; lvi. 1; lviii. 2; Jer. iv. 2; xxii. 3, 13, 15; Ezek. xviii. 5; xxxiii. 14, 16, 19; Am. vi. 12; Mic. vii. 9; Deut. xxxiii. 21; John xvi. 8, 10. In these passages justice has relation to the good of truth, and judgment to the truth of good. Since judgment relates to truth, and justice to good, therefore we read in some places of truth and justice; as Isa. xi. 5; Ps. lxxxv. 11: and in David, *The judgments of Jehovah are truth, they are just altogether; more to be desired than gold, sweeter than honey* (Ps. xix. 9, 10). That the Lord's government in the celestial kingdom is called justice, and in the spiritual kingdom judgment, may be seen in the work on *Heaven and Hell*, published at London (n. 214–216).

669. *After these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened*, signifies that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the law which is the Decalogue. By the temple in the highest sense is signified the Lord as to His Divine Human, and hence heaven and the church (n. 191, 529); here the Christian Heaven. By the tabernacle of the testimony the inmost of that heaven is signified, where the Lord is in His holiness, in the Word, and in the law which is the Decalogue, since heaven as well was signified by the tabernacle (n. 585); and the inmost of the tabernacle was where the ark was, in which were the two tables, upon which the Ten Words were written by the finger of God, which are the ten precepts of the Decalogue, which are meant by the testimony, and likewise are called the testimony; from which it is manifest, that by *I saw, and behold, the*

temple of the tabernacle of the testimony in heaven was opened, is signified that the inmost of heaven was seen where the Lord is in His holiness, in the law, which is the Decalogue. By the tabernacle is also signified where the Word is, because the testimony is said not only to the law which is the Decalogue, but to the Word also, and to the Lord as the Word, because the Word testifies of Him (n. 490, 555). That the Word is in heaven, and laid up there in its inmost, which is called the Sacrarium, and that there is flamy and bright light exceeding every degree of the light elsewhere in heaven, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 70–75); and concerning that Sacrarium (n. 73 there). As to the holiness of the law which is the Decalogue, see the *Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue* (n. 53–60). That the ark, in which were the two tables of the Decalogue, made the inmost of the temple of Jerusalem, and thus made the tabernacle there, may be seen (1 Kings vi. 19–28; viii. 3–9). That the law which is the Decalogue was called the Testimony, is evident from these passages: *Moses came down, and the two tables of the testimony were in his hand; the tables were the work of God; the writing was the writing of God, graven upon the tables* (Exod. xxxii. 15, 16). *The two tables of the testimony, tables of stone, written by the finger of God* (Exod. xxxi. 18). *Jehovah said, Thou shalt put into the ark the testimony which I shall give thee* (Exod. xxv. 16, 21, 22). *And Moses took and put the testimony into the ark* (Exod. xl. 20). *That the cloud of incense may cover the mercy-seat which is upon the testimony* (Lev. xvi. 13). *Jehovah said unto Moses, Leave the rod before the testimony, and afterward Aaron's rod before the testimony* (Num. xvii. 4, 9, 10). *And Moses left the rods before Jehovah* (Num. xvii. 11). *The ark is called the ark of the testimony* (Exod. xxxi. 7); *and the tabernacle is called the habitation of the testimony* (Exod. xxxviii. 21).

670. *And the seven angels that had the seven plagues came*

out of the temple, signifies preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities might be disclosed universally, and thus the evil be separated from the good. That the Lord is meant by the seven angels, may be seen above (n. 657): that all evils and falsities, understood universally, are signified by the seven plagues, may also be seen above (n. 657). By the temple here is meant the inmost of heaven, where are the Word and the Decalogue; as just above (n. 669). By their coming out of the temple is signified preparation for influx, because they came out that they might afterwards receive the vials, and cast the plagues in the vials into the earth, the sea, the rivers and fountains, the sun, the throne of the beast, and the air; by which is signified influx into the church, that its evils and falsities may be disclosed. That this was for the sake of their separation from the good will be seen in the following chapter.

671. *Clothed in linen clean and shining, and girded about the breasts with golden girdles*, signifies that this was from the pure and genuine truths and goods of the Word. By the linen clean and shining, is signified truth, pure and genuine, as will be shown presently. By a golden girdle around the breast is signified the Divine proceeding and at the same time conjoining, which is the Divine good; see above (n. 46). By being clothed and girded is signified to appear and be presented in them: for garments signify truths clothing good (n. 166); and girdles or belts signify truths and goods holding together in order and connection (n. 46). It is manifest from these statements, that by the angels *clothed in linen clean and shining, and girded about the breasts with golden girdles*, are signified truths and goods pure and genuine, which, as they are from no other source than the Word, signify the truths and goods of the Word. That linen signifies Divine truth may be evident from the following statements: as that Aaron had breeches of linen, when he entered into the tent, and drew near to the altar (Exod. xxviii. 42,

43). That when Aaron entered into the holy place, he put on the holy linen coat, breeches of linen were upon his flesh; with a linen belt he girded himself, and put upon himself the linen mitre: these were the holy garments, and he put on the same garments, when he made atonement for the people (Lev. xvi. 4, 32.) In like manner that the priests, the Levites, when they entered at the gates of the inner court, put on linen garments, linen bonnets upon their heads, and linen breeches upon their loins (Ezek. xliv. 17, 18). That the priests wore linen ephods (1 Sam. ii. 18). That Samuel, when he ministered while a boy before Jehovah, was clothed in a linen ephod (1 Sam. ii. 18). That David, when the ark was transferred into his city, was girded with a linen ephod (2 Sam. vi. 14). From these things it may be evident, why the Lord, when He washed the disciples' feet, girded himself with a linen-cloth, and wiped their feet with the linen-cloth (John xiii. 4, 5). That angels also appeared clothed with linen (Dan. x. 5; Ezek. ix. 2–4, 11; x. 2–7). Also the angels seen in the Lord's sepulchre appeared clothed with bright and shining white (Matt. xxviii. 3). That the angel that measured the new temple had a linen line in his hand (Ezek. xl. 3). That Jeremiah, that he might represent the state of the church as to truth, was commanded to buy a linen girdle, and hide it in a hole of a rock by the Euphrates, and afterwards found it spoiled (Jer. xiii. 1–7). It is also said in Isaiah, *A bruised reed shall He not break, and the smoking flax shall He not quench, He shall bring forth judgment unto truth* (xlii. 3). By linen in these places nothing else is meant than truth.

672. *And one of the four animals gave to the seven angels seven golden vials*, signifies those truths and goods by which the evils and falsities of the church are disclosed, taken from the literal sense of the Word. That the four animals, which are cherubs, signify the Word in ultimates, and guards lest its genuine truths and goods should be violated, may be seen above (n. 239): and as the interior truths and goods of the

Word are guarded by its literal sense, that sense of the Word is therefore signified by *one of the four animals*. The same is signified by the seven vials as by the seven plagues, for they are the containers: and by containers in the Word the same is signified as by things contained; as by a cup the same as by wine, and by a platter the same as by food. That by cups, goblets, vials, and plates, similar things are signified as by their contents, will be seen in what now follows. What is signified by the seven angels has been said above. Vials were given to them, because the subject is the influx of truth and good into the church, that evils and falsities may be disclosed: and naked goods and truths cannot flow in, for these are not received; but truths clothed, such as are in the literal sense of the Word. And beside, the Lord always operates from inmosts through ultimates, or in fulness. This is the reason that vials were given to the angels: by which are signified containing goods and truths, such as those of the literal sense of the Word, by which falsities and evils are detected. That the literal sense of the Word is a container, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scriptures* (n. 27–36, and 37–49). That by vials, plates, cups, and goblets, and by bottles, those things are signified which are contained in them, may be evident from the following passages: Jehovah said, *Take the cup of anger from My hand, and make all the nations to drink: and if they refuse to take the cups, thou shalt say, ye shall certainly drink* (Jer. xxv. 15, 16, 28). *Babylon hath been a golden cup in the hand of Jehovah, that made the whole earth drunken* (Jer. li. 7). *I will give the cup of thy sister into thine hand; thou shalt be filled with drunkenness and sorrow, with the cup of desolation, with the cup of thy sister Samaria* (Ezek. xxiii. 31–34). *The cup of Jehovah shall go around to thee, that there may be vomit upon thy glory* (Hab. ii. 16). *Even unto thee, O daughter of Edom, shall the cup pass over; thou shalt be made drunken and shalt make thyself naked* (Lam. iv. 21). *Jehovah shall rain upon the wicked terrible winds; this shall*

be the portion of their cup (Ps. xi. 6). *In the hand of Jehovah there is a cup, and He hath mixed the wine, He hath filled it with the mixture, and hath poured out; all the wicked of the earth shall drink* (Ps. lxxv. 8). *They who worship the beast shall drink of the wine of the anger of God, poured out without mixture in the cup of His fury* (Apoc. xiv. 10). *Awake, stand up, O Jerusalem, who hast drunk from the hand of Jehovah the cup of His anger; thou hast drunk the dregs of the cup of trembling* (Isa. li. 17). *The woman having a golden cup in her hand full of abominations and filthiness of her fornication* (Apoc. xvii. 4). *Double unto her double, in the cup which she hath filled, fill to her double* (Apoc. xviii. 6). *I make Jerusalem a cup of trembling unto all people* (Zech. xii. 2). *Thou blind Pharisee, cleanse first the inside of the cup, that the outside may be clean also* (Matt. xxiii. 25, 26; Luke xi. 39). Jesus said to the sons of Zebedee, *Can ye drink of the cup that I shall drink of?* (Matt. xx. 22, 23; Mark x. 38, 39.) Jesus said to Peter, *The cup which My Father hath given Me, shall I not drink it?* (John xviii. 11.) Jesus said in Gethsemane, *If possible, let this cup pass from Me* (Matt. xxvi. 39, 42, 44). *Jesus took the cup, saying, Drink all ye of it; this is My blood, of the New Covenant* (Matt. xxvi. 27, 28; Mark xiv. 23, 24; Luke xxii. 17). *Jehovah is my cup, Thou maintainest my lot* (Ps. xvi. 5). *Thou preparest a table before me, my cup runneth over* (Ps. xxiii. 5). *What shall I render unto Jehovah? I will take the cup of salvation* (Ps. cxvi. 12, 13). *To drink of the cup of consolation* (Jer. xvi. 7). The same as by a goblet and a cup is also signified by a vial, likewise by a bottle (Matt. ix. 17; Luke v. 37, 38; Jer. xiii. 12; xlviii. 12; Hab. ii. 15). By vials, censers, and incense-boxes, containing incense, the same is signified as by incense: in general, by vessels of every kind the same is signified as by the things in them.

673. *Full of the anger of God that liveth for ever and ever,* signifies the evils and falsities that would appear and would be exposed by the pure and genuine truths and goods of the

Word. It is said that the vials were full of the anger of God, because they were full of the plagues; by which are signified the evils and falsities of the church (n. 657): but still they were not full of these, but full of pure and genuine goods and truths from the Word, by which the evils and falsities of the church would be disclosed: nor were they really vials, with truths and goods in them; but representatives of influx from heaven into the church. It is according to the style of the Word in its literal sense that they are said to be full of the anger of the living God; as may be evident from the passages adduced above, in which anger and fury are ascribed to Jehovah; when yet Jehovah has no anger nor fury, but man has it against Him. The reason that it is so said in the literal sense may be seen above (n. 525, 635, 658). From this it is manifest that by the vials full of the anger of God that liveth for ever and ever, are signified the dreadful evils and falsities of the church that would appear and would be exposed by the goods and truths of the Word. Evils and falsities are exposed in no other way than by truths and goods; for these are in the light of heaven, but falsities and evils are in the darkness of hell: and in darkness nothing is exposed, because nothing but evil and falsity appear there. But by light from heaven all things are exposed, because in that all things appear: for light from heaven is the Divine truth of the Lord's Divine wisdom.

674. *And the temple was filled with smoke from the glory of God and from His power*, signifies the inmost of heaven full of spiritual and celestial Divine truth from the Lord. By the temple, the inmost of heaven is signified, as shown above (n. 669). By the smoke is signified the Divine in the ultimates, as will be seen presently. By glory is signified spiritual Divine truth (n. 249, 629); and by power celestial Divine truth (n. 373). Hence by the temple being filled with smoke from the glory of God and from His power, is signified the inmost heaven full of Divine truth spiritual and celestial. Smoke signifies the Divine truth in ultimates,

because fire, from which is smoke, signifies love; the fire of the altar of burnt-offering, celestial love (n. 395, 494); and the fire of the altar of incense, spiritual love (n. 277, 392, 394). That smoke signifies these things may be evident from these passages: *Jehovah will create upon every dwelling-place of mount Zion a cloud by day, and smoke and the brightness of fire by night; upon all the glory shall be a covering* (Isa. iv. 5). *The posts of the threshold were moved at the voice of the seraphim that cried, and the house was filled with smoke* (Isa. vi. 4). *The smoke of the incense went up with the prayers of the angels out of the hand of the angel before God* (Apoc. viii. 4). *The smoking flax shall He not quench, He shall bring forth judgment unto truth* (Isa. xlii. 3). That smoke in the opposite sense signifies the falsities of lusts, may be seen above (n. 422); and falsities arising from the pride of one's own intelligence (n. 452). Also, smoke in many places signifies the same as a cloud.

674½. *And no one could enter into the temple until the seven plagues of the seven angels were consummated*, signifies to such a degree there that more could not be endured, and this until, after devastation, the end of that church was seen. By no one being able to enter into the temple, is signified that the inmost of heaven was full of spiritual and celestial Divine truth to such a degree that more could not be endured. By the temple, here as above, the inmost of heaven is signified. By *until the seven plagues of the seven angels were consummated* signified that this would continue until the end of the church, after devastation (n. 658). And by the seven plagues of the seven angels, the evils and falsities which devastate the church and make an end of it are signified (n. 657).

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675. To this I will add this Relation. There was seen a certain paper sent down from the Lord through heaven to a society of the English, to one of the smallest of their

societies, where also there were two bishops. The paper contained an exhortation that they should acknowledge the Lord as the God of heaven and earth, as He taught (Matt. xxviii. 18); and that they should recede from the doctrine of justifying faith without the works of the law, because it is erroneous. This paper was read and copied by many; and respecting the things that were in it they thought and spoke soundly from interior judgment, and were enlightened by the Lord; and the enlightenment was received in the light, which is present with the English more than with others. Yet after they had received those things, they said among themselves, "Let us hear the bishops." And they were heard; but they contradicted and disapproved. For those bishops who were there, were of those who had become in the world hard of heart as to the spiritual things of faith and charity, from the love of dominion over the holy things of the church, and of super-eminence by means of them in politics also. Therefore, after a short consultation among themselves, they sent the paper back to heaven, whence it came. This being done, after some murmuring, most of the laity receded from their former assent; and then their light in spiritual things, which before shone brightly, was suddenly extinguished; and they were afterwards admonished again, but in vain. I saw that society sinking down, — but how deeply I did not see, — and thus withdrawn from the sight of the angels, who worship the Lord only, and abhor faith alone.

But after some days, I saw as many as a hundred of them ascending from the lower earth, whither that small society sank down; who came up to me, and a wise man from among them spoke and said, "Hear a wonder: when we sank down, the place at first appeared to us like a lake, but soon like dry land; and afterwards like a small city, in which every one had his house, but a poor one. After a day we consulted among ourselves what was to be done. Many said that we must go to the two bishops, and mildly censure

them, because they sent back the paper into heaven, whence it was let down; on account of which this had happened to us." They chose certain ones, who went to the bishops: and he that was speaking with me said that he was one of them. "And then a certain one among us who excelled in wisdom, addressed the bishops thus: 'Hear, ye fathers; we believed that with us above others was the church which deserved to be called the chief in the Christian world, and a religion which deserves to be called the noblest. But there has been given to us enlightenment from heaven, and in the enlightenment a perception that at this day there is no longer any church in the Christian world, nor any religion.' The bishops replied, 'What are you saying? Is there not a church where the Word is, where Christ the Saviour is known, and where are the sacraments?' To this our friend made answer, 'Those things are the church, and they make the church; but they do not make it outside of man, but within him.'

"And he said farther, 'As to the church: can the church be where three Gods are worshipped? Can the church be where the whole of its doctrine is founded upon a single saying of Paul falsely understood, and hence not upon the Word? Can the church be where the Saviour of the world is not approached, and where He is divided into two? As to religion: who can deny that religion is to shun evil and to do good? Is there any religion where it is taught that faith alone saves, and not charity? Is there religion where it is taught that charity proceeding from a man is nothing but moral and civil charity? Who does not see that in that charity there is nothing of religion? Is there in faith alone any thing of deed or of work? And yet religion consists in doing. Is there found in the entire world a nation having any religion, which excludes all saving power from the goods of charity, which are good works? when yet the all of religion consists in good, and the all of the church in doctrine, which must teach truths, and good by truth. See, fathers, what

glory we should have, if the church, which is not, and religion, which is not, should begin and arise with us.' Then those bishops replied, 'You speak too loftily. Is not faith in act, which is faith fully justifying and saving, the church? and is not faith in state, which is faith proceeding and perfecting, religion? Apprehend this, my children.'

"But the wise Englishman then said, 'Hear, fathers: does not a man conceive faith in act like a stock? Is the church, according to your idea, in a stock that is then vivified? Is not faith in state the continuation and progression of faith in act? And since according to your idea every thing saving is in faith, and not any thing in the good of charity from man, where then is religion?' The bishops then said, 'Friend, you speak thus, because you do not know the mysteries of justification by faith alone; and he who does not know them, does not know the way of salvation interiorly. Your way is an external and plebeian way. Walk on in it, if you will: but know only that all good is from God, and nothing from man; and that thus in spiritual things a man can do absolutely nothing of himself. How then can a man do good, which is spiritual good, of himself?'

"The Englishman that was speaking with them, being indignant at this, said, 'I know your mysteries of justification better than you do yourselves; and I tell you plainly, that in these deep mysteries of yours I have seen nothing but spectres. Is not religion to acknowledge and love God, and to shun and hate the devil? Is not God good itself, and the devil evil itself? Who in the whole world, who has any religion, does not know this? Is not acknowledging and loving God the doing of good because this is of God and from God? and is not shunning and hating the devil the not doing of evil because it is of the devil and from the devil? Your faith in act, which you called faith fully justifying and saving, or, what is the same, your act of justification by faith alone, does it teach the doing of any good which is of God and from God? and does it teach the shunning of any evil which is

of the devil and from the devil? Absolutely nothing, because you have decided that there is nothing of salvation in either. What is your faith in state, which you have called faith proceeding and perfecting, but the same with faith in act? How can this be perfected, when you exclude all good done by man as of himself? saying, 'How can a man be saved by any good from himself, when salvation is gratuitous?' Also, 'What good is from man but merit-seeking good? and yet Christ's merit is all; and therefore to do good for the sake of salvation would be to attribute to one's self what is Christ's alone; and thus it would be also to wish to justify and save one's self.' You add, 'How can any one operate good, when the Holy Spirit operates all things without any help of man's? What need is there then of any accessary good from man, when all the good from man is in itself not good?'—and more besides. Are not these your mysteries? But in my eyes they are mere subtleties and artifices contrived for the end that you may set aside good works, which are the goods of charity, to establish your faith alone. And because you do this you regard man as to these things, and in general as to all spiritual things which are of the church and religion, as a stock, or as a lifeless form, and not as a man created in the image of God, to whom was given, and is continually given, the faculty of understanding and willing, of believing and loving, and of speaking and doing, altogether as of himself; especially in spiritual things, because from them man is man. If a man did not think and operate as of himself in spiritual things, what then would faith be? and charity? and worship? yea, what would become of the church and religion? You know that to do good to the neighbor from love is charity. Yet you do not know what charity is; when yet charity is the soul, the life, and the essence of faith. And because charity is all that, what then is faith when charity is removed, but dead faith? and dead faith is nothing but a spectre. I call it a spectre, because the apostle James calls faith without good works not only dead, but also diabolical.'

"Then one of those two bishops, when he heard his faith called dead, diabolical, and a spectre, grew so furious, that he snatched the mitre from his head, and threw it upon a table, saying, 'I will not resume it until I have taken vengeance upon the enemies of the faith of our church.' And he shook his head, muttering and saying, 'That James, that James.' Upon the mitre was a plate, on which was engraved *Faith Alone*. And then there suddenly appeared a monster rising out of the earth, with seven heads, whose feet were like a bear's, and his mouth like a lion's, altogether like the beast which is described Apoc. xiii. 1, 2; whose image was made and worshipped (vers. 14, 15 of the same chapter). This spectre took the mitre from the table, and stretched it out beneath, and put it upon his seven heads: after which, the earth opened under his feet, and he sank down into hell. Seeing this, that bishop cried out, 'Violence, violence.' We then left them; and behold, there were steps before our eyes, by which we ascended, and returned upon the earth, and into the view of heaven, where we were before." These things the wise Englishman related to me.

CHAPTER SIXTEENTH.

1. And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the vials of the anger of God upon the earth.

2. And the first went forth, and poured out his vial upon the earth; and there came an evil and noxious sore upon the men that had the mark of the beast, and that worshipped his image.

3. And the second angel poured out his vial upon the sea; and it became blood as of one dead, and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and upon the fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art just, O Lord, who art, and who wast, and art holy, because Thou hast judged these things.

6. For the blood of saints and prophets have they poured out; and blood hast Thou given them to drink, for they are worthy.

7. And I heard another out of the altar saying, Yea, Lord God Almighty, true and just are Thy judgments.

8. And the fourth angel poured out his vial upon the sun; and it was given him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues, and they repented not to give Him glory.

10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became dark, and they gnawed their tongues for distress.

11. And they blasphemed the God of heaven for their pains and for their sores, and repented not of their works.

12. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14. For they are spirits of demons, doing signs, to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief: blessed is he that watcheth and keepeth his garments, that he may not walk naked, and they see his shame.

16. And he gathered them together into a place called in Hebrew Armageddon.

17. And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18. And there were voices, and lightnings and thunders: and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.

19. And the great city was rent into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger.

20. And every island fled away, and the mountains were not found.

21. And a great hail as of a talent-weight came down out of heaven upon men; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. In this chapter the evils and falsities in the church of the Reformed are disclosed by influx out of heaven (vers. 1): into the clergy (vers. 2): the laity (vers. 3): their understanding of the Word (vers. 4, 5, 6, 7): their love (vers. 8, 9): their faith (vers. 10, 11): their interior reasonings (vers. 12, 13, 14, 15): all things of them together (vers. 17–21).

Contents of each Verse. "And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the vials of the anger of God upon the earth," signifies influx from the Lord from the inmost of heaven into the church of the Reformed, where are they who are in faith separated from charity as to doctrine and life. "And the first went forth, and poured out his vial upon the earth," signifies into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, and are called the clergy. "And there came an evil and noxious sore," signifies interior evils and falsities destructive of all good and truth in the church. "Upon the men that had the mark of the beast, and that worshipped his image," signifies in those who live faith alone and receive the doctrine of it. "And the second angel poured out his vial upon the sea," signifies influx among those there who are in its externals, and in that faith, and are called the laity. "And it became blood as of one dead, and every living soul died in the sea," signifies infernal falsity with them, by which every truth of the Word and hence of the church and of faith was extinguished. "And the third angel poured out his vial upon the rivers and upon the fountains of waters," signifies influx into the understanding of the Word with them. "And they became blood," signifies the truths of the Word falsified. "And I heard the angel of the waters say," signifies the Divine truth of the Word. "Thou art just, O Lord, who

art, and who wast, and art holy, because Thou hast judged these things," signifies that this is from the Divine Providence of the Lord, who is and who was the Word, which otherwise would be profaned. "For the blood of saints and prophets have they poured out," signifies that this is for the reason, that this single point, that faith alone without the works of the law saves, being received, perverts all doctrinal truths from the Word. "And Thou hast given them blood to drink, for they are worthy," signifies that it was permitted those who have confirmed themselves in faith alone in doctrine and in life, to falsify the truths of the Word, and to imbue their life with them so falsified. "And I heard another out of the altar, saying, Yea, Lord God Almighty, true and just are Thy judgments," signifies the Divine good of the Word confirming that Divine truth. "And the fourth angel poured out his vial upon the sun," signifies influx into their love. "And it was given him to scorch men with fire," signifies that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of their love. "And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues," signifies that on account of the enjoyment of the love of self arising from vehement lusts of evils they did not acknowledge the Divinity of the Lord's Human, from which nevertheless flows all good of love and truth of faith. "And they repented not to give Him glory," signifies that on that account they cannot receive with any faith that the Lord is the God of heaven and earth as to His Human also, though the Word teaches it. "And the fifth angel poured out his vial upon the throne of the beast," signifies influx into their faith. "And his kingdom became dark," signifies that nothing but falsities appeared. "And they gnawed their tongues for distress," signifies that they could not endure truths. "And blasphemed the God of heaven for their distresses and for their sores," signifies that they could not acknowledge the Lord alone to be God of heaven and earth

on account of resistance from interior falsities and evils. "And repented not of their works," signifies that though instructed from the Word, they still do not recede from falsities of faith and the evils of life thence. "And the sixth angel poured out his vial upon the great river Euphrates," signifies influx into their interior reasonings, by which they confirm justification by faith alone. "And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared," signifies that the falsities of their reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church. "And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," signifies the perception that is from a theology founded upon the doctrine of a Trinity of Persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law. "Three unclean spirits like frogs," signifies that there arose mere reasonings and lusts of falsifying truths. "For they are spirits of demons," signifies that they were the lusts of falsifying truths and of reasoning from falsities. "Doing signs, to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," signifies asseverations that their falsities are truths, and the stirring up of all in the whole of that church who are in the same falsities, to attack the truths of the New Church. "Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments," signifies the Lord's coming, and heaven then for those who look to Him, and remain steadfast in a life according to His precepts, which are the truths of the Word. "That he may not walk naked, and they see his shame," signifies lest they should be with those who are in no truths, and their infernal loves should appear. "And he gathered them together into a place called in Hebrew Armageddon," signifies the state of combat from falsities against truths, and the purpose of destroying the New

Church, arising from the love of dominion and supereminence. "And the seventh angel poured out his vial into the air," signifies influx into all things collectively with them. "And there came a great voice out of the temple of heaven from the throne, saying, It is done," signifies that it was thus made manifest by the Lord, that all the things of the church were devastated, and that the final judgment was now at hand. "And there were voices, and lightnings and thunders," signifies reasonings, falsifications of truth, and arguments from falsities of evil. "And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great," signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven of all the things of the church. "And the great city was rent into three parts, and the cities of the nations fell," signifies that that church as to doctrine was altogether destroyed by them, and so too all the heresies which have emanated from it. "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger," signifies the destruction also at that time of the dogmas of the Roman Catholic religion. "And every island fled away, and the mountains were not found," signifies that there was no longer any truth of faith, nor any good of love. "And a great hail as of a talent-weight came down out of heaven upon men," signifies direful and atrocious falsities, by which every truth of the Word and hence of the church was destroyed. "And men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great," signifies that because they confirmed such falsities with themselves, they denied truths to such a degree that they could not know them, on account of repugnances arising from their interior falsities and evils.

THE EXPLANATION.

676. *And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the vials of the anger of God upon the earth,* signifies influx from the Lord from the inmost of heaven into the church of the Reformed, where are they who are in faith separated from charity as to doctrine and life, to take away truths and goods from them, and to open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord, and from Him are in charity and its faith. These in a summary are the things contained in this chapter. By the temple is signified the temple of the tabernacle of the testimony, spoken of in the preceding chapter, xv. 5; by which the inmost of heaven is signified, where the Lord is in His holiness in the Word, and in the law which is the Decalogue (n. 669). By a great voice thence is signified the Divine command, that they should go and pour out the vials. By the seven angels the Lord is meant, as above (n. 657). By pouring out the vials, in which were the plagues, upon the earth, is signified influx into the church of the Reformed: by pouring out the vials is signified influx, and by the earth the church is signified (n. 285). The church with the Reformed is still treated of; but in the following chapter the church among the Roman Catholics, and afterward the final judgment, and at length the New Church, which is the New Jerusalem, are treated of (see the *Preface* and n. 2). Chapters viii. and ix., above, treat of the seven angels that had the seven trumpets with which they sounded; and as many similar things occur there, what is signified by those seven angels, and what by these, shall here be told. By the seven trumpets with which the seven angels sounded, is signified exploration and manifestation of the falsities and evils in which they are who are in faith separated from charity: but by the seven vials full of the seven last plagues is signified their devastation and

consummation; for the final judgment is not executed upon them until they are devastated. Devastation and consummation are effected in the spiritual world in this manner: From those who are in falsities as to doctrine and hence in evils as to life all the goods and truths which they possessed only in the natural man, and from which they simulated Christian men, are taken away; which being taken away, they are separated from heaven and conjoined to hell: and then according to the varieties of their lusts they are arranged into societies in the world of spirits, which afterwards sink down. The goods and truths are taken away from them by an influx from heaven: the influx is from genuine truths and goods, by which they are tormented and tortured, scarce otherwise than as a serpent brought to the fire, or cast upon an ant hill: therefore they reject from themselves the goods and truths of heaven, which are also the goods and truths of the church, and at length curse them; for the reason that they felt as it were an infernal torture from them. When this is done, they enter into their evils and falsities, and are separated from the good. These are the things which are described and signified in this chapter by the casting forth of the vials in which were the seven last plagues. In the vials there were not those evils and falsities which are signified by the plagues, but there were genuine truths and goods, whose effect was such as is described. For the angels went out of the temple of the tabernacle of the testimony by which is meant the inmost of heaven, where there are nothing but truths and goods in Divine holiness (chap. xv. 6). This is the devastation and consummation of which the Lord speaks in these words: *Whoever hath, to him it shall be given, that he may have more abundantly; but whoever hath not, even that which he hath shall be taken away from him* (Matt. xiii. 12; Mark iv. 25). *Take the talent from him, and give it to him that hath ten talents; for to every one that hath shall be given, that he may abound; but from him that hath not, even that he hath shall be taken away from him* (Matt. xxv. 28, 29; Luke xix. 24–26).

677. *And the first went forth, and poured out his vial upon the earth,* signifies into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, who are called the clergy. The influx is signified by pouring out the vial, as above (n. 676). By the earth the church is signified (n. 285); here among those therein who are in its interiors, who are they that study the doctrine of justification by faith alone: these also say that they know the interiors of it. But the interiors are only the confirmations of the one position, that faith alone justifies without the works of the law. They know no other interiors; and because in these are chiefly the priests, the professors of theology, and the lecturers of the seminaries, in a word the teachers and pastors, therefore this first influx was into them, who are called the clergy. It is they who are meant, because it is said that the first angel poured out his vial upon the earth, and the second upon the sea; and by the earth here is meant the church with those who are in its internals, and by the sea is meant the church with those who are in its externals, as above (n. 398, 403, 404, 420, 470). It is manifest also that they are meant, from the fact that it is said that there came a sore upon them.

678. *And there came an evil and noxious sore,* signifies interior evils and falsities destructive of all good and truth in the church. Nothing else is signified by a sore here but evil arising from a life according to this primary article of doctrine, that faith alone without the works of the law justifies and saves; because it came upon the men that had the mark of the beast and worshipped his image; by which that faith and the life according to it are signified: and therefore by the evil and noxious sore are signified interior evils and falsities destructive of all good and truth in the church. By noxious is signified destructive; and evil cannot but destroy good, and falsity truth. A sore signifies these things, because the sores of the body arise from a corrupt state of the blood, or some other interior malignity. It is the same with

the sores meant in the spiritual sense: these arise from lusts and their enjoyments, which are the interior causes. The evil itself, which is signified by a sore, and appears as an enjoyment in the externals, conceals within itself the lusts from which it arises and of which it is made up. It should be well known, that the interiors of the human mind with every one are in successive and in simultaneous order. They are in successive order from the higher or prior to the lower or posterior things of it: they are in simultaneous order in the ultimate or last things; but they exist in these from the interiors to the exteriors as from the centre to the circumferences. That it is so, has been fully shown in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 173–281), where degrees are treated of; from which it is manifest, that the ultimate is the aggregate of all the prior things. Hence it follows, that all the lusts of evil exist in simultaneous order within that evil which a man perceives in himself. All the evil which a man perceives in himself is in ultimates; and therefore, when the man rejects the evil from himself, he also rejects the lusts for it at the same time; but still not of himself, but of the Lord. A man can indeed reject the evil of himself, but not the lusts for it: therefore, when he wishes to reject evil by fighting against it, he must look to the Lord; for the Lord operates from inmosts to ultimates; for He enters through the man's soul, and purifies. This has been said, that it may be known that a sore signifies evil appearing in the ultimates or outmosts, arising from an interior malignity. This takes place with all who persuade themselves that faith alone saves, and on that account do not reflect upon any evil in themselves, nor look to the Lord. Sores and wounds signify evils in the outmosts arising from more internal evils, which are lusts, in the following passages also: *From the sole of the foot even to the head there is no soundness; a wound and a scar, and a fresh hurt: they have not been pressed, nor bound up, nor mollified with oil* (Isa. i. 6). *Mine iniquities have gone over*

my head; my wounds have putrefied, they have wasted away, because of my foolishness (Ps. xxxviii. 4, 5). *In the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their hurt* (Isa. xxx. 26). *If thou wilt not obey the voice of Jehovah observing to do His commandments, Jehovah will smite thee with the sore of Egypt, with emerods and with the scab, and with the itch, and with an evil sore upon the knees and upon the thighs, of which thou canst not be healed, from the sole of the foot even to the crown of thy head* (Deut. xxviii. 15, 27, 35). Nor is any thing else signified by the sore with blains breaking out on man and on beast in Egypt (Exod. ix. 8–11); for the miracles done there signified the evils and falsities in which they were. And because the Jewish nation was in the profanation of the Word, and this is signified by leprosy, therefore they had leprosy not only in their flesh, but also in their garments, houses, and vessels; and the kinds of profanation are signified by the various evils of leprosy, which were tumors, ulcerous tumors, white and red spots, abscesses, burnings, eruptions, scurfs, etc. (Lev. xiii. 1 to the end). For the church with that nation was a representative church, in which internal things were represented by external things which corresponded.

679. *Upon the men that had the mark of the beast, and that worshipped his image*, signifies in those who live faith alone, and receive the doctrine of it. By having the mark of the beast is signified to acknowledge faith alone, to confirm it in one's self, and to live according to it: and by worshipping his image is signified to receive the doctrine of it; see above (n. 602, also 634, 637). By living faith alone, and receiving the doctrine of it, is meant to make no account of a life for the sake of salvation, nor of any truth, believing that if they only pray to God the Father, to have mercy for the sake of the Son, they are saved. This they do especially, who know and acknowledge the interiors of that doctrine; for these are here treated of; see just above (n. 677).

680. *And the second angel poured out his vial upon the sea*, signifies the influx of truth and good from the Lord among those in the church of the Reformed, who are in its externals, and in that faith, and are called the laity. By pouring out the vial is signified the influx of truth and good from the Lord, as above (n. 676, 677): by the sea the external of the church is signified, and also they who are in its externals; when by the earth is signified the internal of the church, and thus they who are in its internals (n. 398, 403, 404, 420, 470, 677). These are they who are called the laity, and are in that faith.

681. *And it became blood as of one dead, and every living soul died in the sea*, signifies infernal falsity among them, by which every truth of the Word, and hence of the church and of faith, was extinguished. By blood as of one dead, or by clotted and corrupt blood, infernal falsity is signified; for by blood is signified the Divine truth, and in the opposite sense the same falsified (n. 379): but by blood as of one dead is signified infernal falsity, for by death the extinction of spiritual life is signified, and hence by dead is signified infernal (n. 321, 525). By every living soul dying, is signified that every truth of the Word, of the church, and of faith, was extinguished: for by the living soul the truth of faith is signified; hence by the death of the living soul is signified the truth of faith extinguished. By soul in the Word, where man is spoken of, his spiritual life is signified, which is also the life of his understanding; and as the understanding is the understanding from truths, and truths are of faith, therefore the truth of faith is signified by soul. That this is signified by soul, may be evident from many passages in the Word, and likewise from those where soul and heart occur. It is manifest that by soul and heart man's life is meant: but his life is from the will and the understanding; or, speaking spiritually, it is from love and wisdom, also from charity and faith: and the life of the will from the good of love or charity is meant by the heart, and the life of the understanding from

the truths of wisdom or faith is meant by the soul. These are meant by the soul and heart, Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27; Deut. vi. 5; x. 11; xi. 14; xxvi. 16; Jer. xxxii. 41, and elsewhere: also in the passages where the heart is mentioned by itself, and the soul by itself. That the reason of their being named is the correspondence of the heart with the will and the love, and of the lungs with the understanding and with wisdom, may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, Part V., where that correspondence is treated of.

683. *And the third angel poured out his vial upon the rivers and fountains of waters*, signifies influx into the understanding of the Word with them. By the third angel pouring out his vial, as by the former, is signified influx from the Lord from truths and good, here into the understanding of the Word with them: for by rivers are signified truths in abundance serving the rational man, and thus the understanding, for doctrine and life (n. 409); and by a fountain of waters the Lord as to the Word is signified, thus the Word of the Lord, and hence by the fountains of waters are signified the Divine truths from it (n. 384, 409).

684. *And they became blood*, signifies the truths of the Word falsified. That by blood in the good sense the Divine truth is signified, and in the opposite sense the same falsified, may be seen above (n. 379). The Divine truth falsified and profaned is signified by blood, because the Jews shed the blood of the Lord, who was the Divine truth itself or the Word; and they did this because they falsified and profaned all the truths of the Word. That the Lord suffered as the Word, or that the Jewish nation offered violence to the Lord as they had to the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 15–17). They who are in faith alone falsify all the truths of the Word, because the whole Word treats of a life according to the precepts therein, and of the Lord as being Jehovah and the only God; and they who are in faith alone do not think of a life according to the precepts in the Word, nor do they go to the Lord.

685. *And I heard the angel of the waters say*, signifies the Divine truth of the Word. By the angel of the waters nothing else is signified but the Divine truth of the Word; because waters signify truths (n. 50); and an angel signifies something Divine from the Lord (n. 415, 631, 633); and also truth from Him (n. 170).

686. *Thou art just, O Lord, who art and who wast, and art holy, because Thou hast judged these things*, signifies that this is from the Divine Providence of the Lord, who is and who was the Word, and the Divine truth itself, which otherwise would be profaned. *Thou art just, O Lord, because Thou hast judged these things*, signifies that this is from the Lord's Divine Providence, as presently explained. Who art and who wast signifies the Lord as to the Word, that He is and was the Word, according to John i. 1, 2, 14. The Lord as the Word is here meant, because the understanding of the Word with those who are of the church is treated of. What is further signified by is and was, the Beginning and the End, the First and the Last, the Alpha and the Omega, concerning the Lord, may be seen above (n. 13, 29–31, 38, 57). By His being holy is signified that He is the Divine truth itself (n. 173, 586, 666). It is manifest from these things, that by *Thou art just, O Lord, who art and who wast, and art holy, because Thou hast judged these things*, is signified that this is from the Divine Providence of the Lord, who is and was the Word and the Divine truth itself. It is of the Lord's Divine Providence, that they who are in faith alone should falsify the truths of the Word, because if they knew them, so as to think them interiorly, they would profane them; for they are in evils, because they do not shun evils as sins, nor approach the Lord immediately: therefore if they were to receive the genuine truths of the Word, they would mix them with the evils of their life; whence would arise profanation of what is holy. It is therefore among the laws of permission, which are also laws of the Divine Providence, that they should of themselves falsify the truths,

and this so far as they are in evils of life. That it is the Divine Providence that they who are in evils of life should be in nothing but falsities of doctrine, to the end that they may not profane the Divine truths of the Word, may be seen in the *Angelic Wisdom concerning the Divine Providence* (n. 221–233, and 257 at the end).

687. *For the blood of saints and prophets have they poured out*, signifies that this is for the reason that that single point, that faith alone without the works of the law saves, being received, perverts all true doctrinals from the Word. By shedding blood is signified here as above (n. 684), to falsify the truths of the Word, thus to pervert them. By saints are signified those in the church who are in truths, and thus also abstractly the truths of the church (n. 586). By prophets are signified they who are in doctrinals from the Word, thus also abstractly doctrinals from the Word (n. 133).

688. *And thou hast given them blood to drink, for they are worthy*, signifies that of the Lord's Divine Providence it was permitted those who confirmed themselves in faith alone both in doctrine and in life to falsify the truths of the Word, and to imbue their life with them so falsified. By drinking blood is signified not only to falsify the truths of the Word, but also to imbue the life with them so falsified: for he that drinks, appropriates to himself and imbues. It is said, for they are worthy, for the reason that they who receive faith alone, and live according to it, are in evils as to life; and evil effects this in them: and it is here said of those who are in evils that they are worthy, as is said in the world of those who are punished for crimes. Concerning the Divine Providence in this, see above (n. 686).

689. *And I heard another out of the altar say, Yea, Lord God Almighty, true and just are Thy judgments*, signifies the Divine good of the Word confirming that Divine truth. By another, that is, another angel, the Divine good of the Word is signified. By an angel something Divine from the Lord is signified (n. 415, 631, 633): and by an angel out of the

altar is signified the Divine good of love (n. 648); here the Divine good of the Word, because the Word is still treated of, and because the Divine truth of the Word is signified by the angel of the waters (n. 685). Now as the Divine good of the Word and the Divine truth of the Word make one, similar things are therefore signified by the things spoken of by the angel of the waters and those by the angel out of the altar: for the angel of the waters said, *Thou art just, O Lord, who art and who wast, and art holy, because Thou hast judged these things;* the angel from the altar, *Yea, Lord God Almighty, true and just are Thy judgments.* The latter and the former signify similar things, only with the difference, that the one spoke from truth, and the other from good; and that the one confirmed what the other spoke, though by different words; the one by words which belong to the class of truth, and the other by words that belong to the class of good: for there is a marriage of truth and good in every thing of the Word (n. 97); and there are words of good and words of truth, which appear different, but still involve similar things.

690. *And the fourth angel poured out his vial upon the sun*, signifies influx into their love. By pouring out the vial is signified here as before influx from goods and truths, here into their love; for by the sun the Divine love of the Lord is signified, and in the opposite sense the love of self (n. 53, 382, 414); here the love of self, because it follows that men were afflicted with heat by the fire, and were scorched with a great heat; by which the lusts of that love are signified.

691. *And it was given him to scorch men with fire*, signifies that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of their love. Since by pouring out the vial influx from the Lord from goods and truths is signified, hence by pouring out the vial upon the sun is signified influx from the Lord from the Divine love, to disclose what kind of love there was with the men of that church: hence by its being given to the angel to

scorch men with fire, is signified that the Lord's Divine love tortured them; and as the Lord's Divine love tortures no others but those who are in the lusts of evil from the enjoyment of the love of self, it follows thence that by its being given him to scorch men with fire is signified that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of the love of self. That heat signifies lusts for evils and hence for falsities, may be seen above (n. 382); and that fire signifies the Divine love, and in the opposite sense infernal love, see above (n. 494). That the love of self is infernal love, and the enjoyment of it is infernal enjoyment, and that the enjoyment of that love arises from and consists of innumerable lusts for evils, has been freely shown in the *Angelic Wisdom concerning the Divine Providence*, also in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*. That it is so, is not known in the Christian world, because it is not known what love to the Lord is; and this love will teach what the love of self is.

692. *And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues*, signifies that on account of the enjoyment of the love of self arising from grievous lusts of evils they did not acknowledge the Divinity of the Lord's Human, from which nevertheless flows all good of love and truth of faith. By heat the lusts of evils are signified, which are in the love of self and its enjoyment (n. 382, 691): hence by scorching with a great heat is signified to be in vehement lusts, and so in the enjoyment of the love. By blaspheming the name of God is signified to deny or not to acknowledge the Divinity of the Lord's Human, and the holiness of the Word (n. 571, 582): to blaspheme is to deny or not to acknowledge; and the name of God is the Lord's Divine Human and at the same time the Word (n. 584). By having power over the plagues is signified that from Him flows in all the good of love and truth of faith, by which evils and falsities are removed (n. 673, 680, 690): and as the seven angels that had the seven

plagues went out of the temple of the tabernacle of the testimony (Apoc. xv. 5, 6); and by the temple of the tabernacle of the testimony the inmost of heaven is signified, where the Lord is in His sanctity in the Word and in the law which is the Decalogue (n. 669); and thence was the influx which is signified by the pouring out of the plagues (n. 676); it is evident that by God who hath power over the plagues is meant the Lord from whom is this influx. The quality of the love of self shall be told in few words. The enjoyment of it exceeds every enjoyment in the world; for it is made up of nothing but lusts of evils, and every lust breathes out its enjoyment. Into this enjoyment every man is born; and as it drives the mind of man to think continually of himself, it draws it away from thinking of God and the neighbor except from concerning himself: therefore, unless God favors his lusts he is angry with God, as he is angry with his neighbor who does not favor him. That enjoyment, when it increases, causes a man not to be able to think above himself, but below himself; for it sinks his mind into the life of his body: hence the man becomes by degrees sensual; and the sensual man speaks in a high and lofty tone of worldly and civil things, but cannot speak of God and of Divine things except from the memory only. If he is in civil life, he acknowledges nature as creator, and his own prudence as governor, and denies God. If he holds priestly office, he speaks of God and of Divine things from memory, also in a high and lofty tone; but in heart he has little belief in them.

693. *And they repented not to give Him glory,* signifies that on that account they cannot receive with any faith, that the Lord is the God of heaven and earth, as to His Human also, although the Word teaches it. By not repenting is signified not to recede from their evils, but to remain in them; and by not giving Him glory is signified not to receive with faith that the Lord is the God of heaven and earth: for this is giving Him glory. That the Lord is the God of

heaven and earth, He teaches manifestly (Matt. xxviii. 18; John xiii. 3; xvii. 2, 3); also that the Father and He are one (John x. 30; xii. 45; xiv. 6–11; xvi. 15; and elsewhere): and the doctrine of the church teaches moreover, that His Divine and Human are one Person, united as the soul and the body.

694. *And the fifth angel poured out his vial upon the throne of the beast,* signifies influx from the Lord into their faith. By the angel's pouring out his vial influx is signified here as before; and by the throne of the beast is signified where faith alone reigns: by a throne kingdom is signified, and by the beast faith alone (n. 567, 576, 577, 594, 601, 660). That a throne is also mentioned in relation to the government of evil and falsity, is manifest from these passages: *The dragon gave to the beast his power and his throne, and great authority* (Apoc. xiii. 2). *I know thy works, and where thou dwellest, where Satan's throne is* (Apoc. ii. 13). *I beheld until the thrones were cast down, and the Ancient of Days did sit* (Dan. vii. 9). *I will overturn the throne of kingdoms, and the strength of the kingdoms of the nations* (Hag. ii. 22). *Lucifer said, Above the stars will I exalt my throne* (Isa. xiv. 13; and elsewhere).

695. *And his kingdom became dark,* signifies that nothing but falsities appeared. Falsities are signified by darkness, because truth is signified by light. That darkness signifies falsities by which come evils, and thick darkness falsities from evils, may be seen above (n. 413); hence by the kingdom of the beast being made dark, is signified that nothing but falsities appeared. That they who have confirmed faith separated from charity falsify the whole Word, may be seen above (n. 136, 610): that they have not any truths (n. 489, 501, 653); but only falsities (n. 563, 597, 602). But in their own sight the falsities of their faith do not indeed appear dark, that is, as false, but lucid, that is, as true, after they have confirmed them; but still, when they are viewed from the light of heaven, which discloses all things,

they appear dark. Therefore when the light of heaven flows into the chambers of those who are in hell, it becomes so dark that they do not see one another: therefore, all hell is closed, so that not even a crack is open; and then they are in their light. They do not appear to themselves to be in darkness, but in light, though they are in falsities, because their falsities, after they have confirmed them, appear to them as truths; hence is their light; but it is a fatuous light, as is the light of the confirmation of falsity: this light corresponds to the light of the sight of owls and bats, to which darkness is light, and light darkness; yea, to which the sun is nothing but thick darkness. Such eyes do they have after death, who have confirmed themselves in falsities in the world to such a degree that they see falsity as truth, and the truth as falsity.

696. *And they gnawed their tongues for distress*, signifies that they could not endure truths. By distress is not meant distress from falsities; these do not cause them any distress: but distress from truths is meant, and thus that they could not endure them. By gnawing their tongues is signified not to be willing to hear truths: for by the tongue the confession of truth is signified; because the tongue serves the thought for speech, and spiritually for confession. By gnawing the tongue is signified to withhold the thought from hearing truths. That this is signified by gnawing the tongue, cannot be confirmed from the Word, because it is not found there; but it has been given to know it from experience in the spiritual world. When any one there speaks the truths of faith, the spirits who cannot endure to hear truths, hold their tongues in their teeth, and also bite their lips; and also induce others to press their tongues and lips with the teeth, and this even to distress. From this it is now manifest, that by their gnawing their tongues through distress, is signified that they could not endure truths. That the tongue, as the organ of speech, signifies thought and confession, and likewise the doctrine of truth, may be seen above (n. 282).

697. *And blasphemed the God of heaven for their distresses and for their sores*, signifies that they could not acknowledge the Lord alone to be God of heaven and earth, on account of resistance from interior falsities and evils, arising from the acknowledgment and reception of the dogma of faith alone. By blaspheming the God of heaven is signified to deny or not to acknowledge the Lord alone to be the God of heaven and earth (n. 571, 582). By distresses are signified the distresses of acknowledging this, as above (n. 696), and thus resistance from interior falsities; for, what one resists, that is distressing: distresses are predicated of falsities. By sores interior evils are signified, as above (n. 678); and because interior evils and falsities spring from the acknowledgment and reception of the dogma of faith alone, therefore this also is signified.

698. *And repented not of their works*, signifies that, though instructed from the Word, they still do not recede from falsities of faith and the evils of life thence. By not repenting is signified not to recede, as above (n. 693); and by works are here signified falsities of faith and the evils of life from them, as above (n. 641). It is according to the sense of the letter, that the distresses and sores cannot compel them to repent of falsities and evils; but it is according to the spiritual sense, that instruction from the Word cannot drive them from falsities and evils, because these are infernal. It is manifest from this, that by their not repenting of their works is signified that although instructed from the Word, they still do not recede from falsities of faith and hence evils of life. It is said that works here are falsities of faith and evils of life from them. It is so said, because falsity of faith precedes, and evil of life follows; for it is a falsity of faith, that evil does not condemn him who is in faith: from this a man lives unconcernedly, not thinking of any evil, and so never repents, or does repentance. He does the same if he persuades himself that works contribute nothing towards salvation, but faith only without them.

699. *And the sixth angel poured out his vial upon the great river Euphrates*, signifies influx from the Lord into their interior reasonings, by which they confirm justification by faith alone. By the sixth angel pouring out his vial is signified influx here as above. By the great river Euphrates interior reasonings are signified, the same as above (n. 444, 445); here the interior reasonings of that church, by which they confirm justification by faith alone, because these are treated of in what now follows.

700. *And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared*, signifies that the falsities of those reasonings were removed with those who are in truths from goods from the Lord, and are to be introduced into the New Church. That the water was dried up signifies that the falsities of those interior reasonings were removed: by being dried up is signified that they were removed; and by the water is signified truths, and in the opposite sense falsities (n. 50, 614); here the falsities of the interior reasonings, because it was the water of the river Euphrates, by which those reasonings are signified (n. 699). By the kings, for whom a way was to be prepared, they are signified who are in truths from good from the Lord (n. 28, 483). By the rising of the sun is signified the beginning of the New Church from the Lord, the same as by the morning (n. 151). By preparing the way is signified to prepare for introduction. From these things it is manifest, that by the water being dried up that the way of the kings from the rising of the sun might be prepared, is signified that the falsities of the interior reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church. This is the series of things. The consummation or end of the present church, and the institution or beginning of the New Church, and their contentions, are here treated of. They of the present church who are in faith alone, are meant by the dragon, the beast, and the false prophet, treated of

in what follows; and its contentions with those who will be of the New Church are meant by the gathering together of the kings of the earth to the battle: but they who will be of the New Church, with whom they will contend, are meant by those for whom the water of the river Euphrates was dried up, that a way might be prepared for the kings from the rising of the sun. This involves the like as the introduction of the children of Israel into the land of Canaan, with the difference that for them the river Jordan was dried up, but for these the river Euphrates. The reason that it was the river Euphrates for these, is that they contend in this case by interior reasonings, which are to be dried up, that is, removed, before the introduction is effected: which also is the cause that their interior reasonings are disclosed in this work; and unless they were disclosed, a man unacquainted with them, though intelligent, might easily be seduced.

701. *And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*, signifies the perception that from a theology founded upon the doctrine of a Trinity of Persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law. By the mouth is signified doctrine, and hence preaching and discourse (n. 453, 574). By the dragon is signified the acknowledgment of three Gods, and of justification by faith alone, and hence the devastation of the church (n. 537). By the beast from the sea, which is here meant, are signified the men of the external church who are in that acknowledgment and faith (n. 567, 576, 577, 601). By the false prophet are signified the men of the internal church, who teach theology from those doctrines. The false prophet has not before been mentioned, but the beast from the earth is now so called, see above (n. 594). Now as all these things are signified by the dragon, the beast out of the sea, and the false prophet, who is here the beast out of the earth, it follows that by *I saw out of the mouth of the dragon, and out of the mouth of the beast,*

and out of the mouth of the false prophet, is signified the perception that from a theology founded upon the doctrine of a Trinity of Persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law.

702. *Three unclean spirits like frogs,* signifies that there arise only reasonings and lusts of falsifying truths. By spirits similar things are here signified as by demons, since it is presently said that they were the spirits of demons; and by demons are signified the lusts of falsifying truths (n. 458): by three is signified all (n. 400, 505); here therefore: by frogs are signified only reasonings from lusts, because they croak and are lascivious. It is manifest from this, that by the three unclean spirits like frogs are meant only ratiocinations and lusts of falsifying truths. The same is signified here by frogs as by the frogs of Egypt, because the devastation of the church among the Egyptians is in like manner described by the miracles performed, concerning which it is thus written in Moses: Aaron stretched out his hand over the waters of Egypt, and the frogs came up, and covered the land; and afterwards the frogs were removed, and remained only in the river (Exod. viii. 1–10; Ps. lxxviii. 45; cv. 30). The reason that the frogs were produced from the waters of Egypt, and remained in the river, was that the waters in Egypt, and especially the waters of the river there, signified the falsities of doctrine from which they reasoned.

703. *For they are the spirits of demons,* signifies that they were the lusts of falsifying truths and of reasoning from falsities. That the lusts of falsifying truths are signified by demons may be seen above (n. 458); and as they were like frogs, they were also the lusts of reasoning from falsities, as just above (n. 702).

704. *Doing signs, to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty,* signifies asseverations

that their falsities are truths, and the stirring up of all in the whole of that church, who are in the same falsities, to attack the truths of the New Church. That to do signs is to testify and likewise to asseverate that a thing is true, may be seen above (n. 598, 599); here that their falsities are truths. By the kings of the earth and of the whole world are signified they who are principally in falsities from evil, here all who are in the same falsities in the whole church: for by kings are signified they who are in truths from good, and in the opposite sense they who are in falsities from evil (n. 483). By the earth the church is signified (n. 285); so by the world (n. 551). By going away to gather them together to battle, is signified to excite them to fight, or to attack: for by war spiritual war is signified, which is that of falsity against truth and of truth against falsity (n. 500, 586). It is to fight against the truths of the New Church, because it is said the great day of God Almighty; and by that day is signified the Lord's coming, and the New Church at that time. That this is signified here by the great day will be seen below. It is said that the spirits of demons would do this, because the lusts of falsifying truths and of reasoning from falsities are signified by them, as stated just above (n. 703). From this it is manifest, that by the spirits of demons doing signs, *to go away to the kings of the earth and of the whole world to gather them together unto the battle of that great day of God Almighty*, are signified asseverations by those who are meant by the dragon, the beast, and the false prophet, mentioned above (n. 701, 702), that their falsities are truths, and the stirring up of all in the whole church who are in the same falsities, to fight against the truths of the New Church. It is evident from many passages in the Word, that the Lord's coming and a new church at that time are signified by the great day of God Almighty; as from these: *In that day Jehovah alone shall be exalted* (Isa. ii. 11). *In that day Israel shall stay upon Jehovah, the Holy One of Israel, in truth* (Isa. x. 20). *In that day*

shall the nations seek the Root of Jesse, and His rest shall be glory (Isa. xi. 10). *In that day shall the eyes have respect unto the Holy One of Israel* (Isa. xvii. 7, 9). *In that day shall they say, Lo, this is our God; we have waited for Him, that He should save us* (Isa. xxv. 9). *My people shall know My name, and in that day they shall know that I am He that doth speak, behold, it is I* (Isa. lii. 6). *Alas, the great day of Jehovah, and there shall not be like it* (Jer. xxx. 7). *Behold, the days come in which I will make a new covenant, and in which the city of Jehovah shall be built* (Jer. xxxi. 27, 31, 38). *In those days I will make a just Branch to grow up unto David* (Jer. xxxiii. 15). *They shall not stand in the battle of the day of Jehovah* (Exek. xiii. 5). *In that day shall the great prince Michael rise up, who standeth for the children of his people. In that day shall every one who is found written in the book be delivered* (Dan. xii. 1). *In that day thou shalt call me, My husband. In that day I will make a covenant with them. In that day I will hear* (Hos. ii. 16, 18, 20). *Behold, I send Elijah before the great day of Jehovah cometh* (Mal. iv. 5). *In that day Jehovah shall save His people as a flock* (Zech. ix. 16). *In that day shall Jehovah protect the inhabitants of Jerusalem* (Zech. xiii. 1). *Behold, the day of Jehovah cometh. One day which shall be known to Jehovah. In that day there shall be one Jehovah, and His name one. In that day shall there be a great tumult. In that day there shall be upon the bells of the horses Holiness to Jehovah* (Zech. xiv. 1, 4, 6, 7, 8, 13, 20, 21). Beside these places there are many more, in which the Lord's coming and a new church from Him at that time are meant by the *day of Jehovah;* as in these: Isa. iv. 2; xx. 6; xxii. 20; xxv. 9; xxv.iii. 5; xxix. 18; xxx. 25, 26; xxxi. 7; Jer. iii. 16–18; xxiii. 5–7, 12, 20; l. 4, 20, 27; Ezek. xxiv. 26, 27; xxix. 21; xxxiv. 11, 12; xxxvi. 33; Hos. iii. 5; vi. 1, 2; Joel iii. 1, 18; Ob. vers. 15; Am. ix. 11, 13; Mic. iv. 6; Hab. iii. 2; Zeph. iii. 11, 16, 19; Zech. ii. 11; Ps. lxxii. 7, 8. And that day is called *the day of Jehovah* (Joel i. 15; ii. 1, 2, 11;

Am. v. 13, 18, 20; Zeph. i. 7, 14; ii. 2, 3; Zech. xiv. 1; and elsewhere). Since it is the consummation of the age, that is, the end of the old church, when the Lord's coming and the beginning of a new church take place, in many places therefore the end of the former church also is signified by the day of Jehovah; and it is said that there shall then be rumors, tumults, and wars; which passages may be seen collected in the *Doctrine of the New Jerusalem concerning the Lord* (n. 4, 5).

705. *Behold, I come as a thief; blessed is he that watcheth and keepeth his garments*, signifies the Lord's coming, and heaven then for those who look to Him, and remain steadfast in a life according to His precepts, which are the truths of the Word. That to come as a thief, when speaking of the Lord, signifies His coming, and heaven at that time to those who have lived well, and hell to those who have lived ill, may be seen above (n. 164): that he is called blessed who receives eternal life, see n. 639: that to watch signifies to live spiritually, that is, to be in truths and in a life according to them, and to look to the Lord, see n. 158: and that to keep one's garments signifies to remain steadfast in the truths until the end of life; for garments signify investing truths, see n. 166, 212, 328, and thus the Lord's precepts in the Word, because these are truths. These things now follow in order from those which precede: for what precedes is concerning the Lord's coming, and the New Church, also the attack upon it by those who are of the Old Church; and as the combat is imminent, they who are in truths from the Word are admonished to remain steadfast in them, lest they should fall in the battle, which is spoken of in the next verse.

706. *That he may not walk naked, and they see his shame*, signifies lest they should be with those who are in no truths, and their infernal loves should appear. By walking naked is signified to live without truths. By the shame of nakedness, or the secret parts, filthy loves, which are infernal loves, are signified; and by *lest they see his shame* is signified lest

these should appear. That ignorance of truth is signified by nakedness, and infernal love by the shame of nakedness, may be seen above (n. 213). This is said to those who will be of the New Church, that they may learn truths, and remain steadfast in them; since without truths the evils innate in them, which are infernal loves, are not removed. A man can indeed live like a Christian without truths; yet only before men, but not before the angels. The truths which they should learn are concerning the Lord, and the precepts according to which they should live.

707. *And he gathered them together into a place called in Hebrew Armageddon*, signifies the state of combat from falsities against truths, and the purpose of destroying the New Church, arising from love of dominion and supereminence. By gathering together into a place, here to the battle, is signified to excite them to fight from falsities against truths. It means the state of combat, because place signifies the state of a thing. It is for the purpose of destroying the New Church, because combat between the Old Church and the New is meant, and the purpose of the combat is to destroy. What is signified by Armageddon will be told below. It has been said before, that *the dragon went away to make war with the rest of the seed of the woman, that keep the commandments of God, and that have the testimony of Jesus Christ* (Apoc. xii. 17); also, that it was given to the beast out of the sea to make war with the saints (xiii. 7); and in this chapter that the spirits of demons that came out of the mouth of the dragon, of the beast, and of the false prophet, went away to the kings of the earth, to gather them together to the war of that great day of God Almighty (vers. 13, 14). Here the battle itself is now treated of, the result of which is not described, but only its state, which is signified by Armageddon. By Armageddon is signified in heaven the love of honor, of dominion, and of supereminence; and in the Hebrew language also loftiness is signified by Aram or Arom, and love from loftiness is signified

by Megiddo in the ancient Hebrew tongue, as is manifest from its signification in the Arabic language. The same is signified by Hadradrimmon in the valley of Megiddo in Zechariah xii. 11. In that chapter the coming of the Lord is also treated of, and the end of the Jewish Church at that time, and the beginning of the New Church to be established by the Lord, and also the collision between those churches; therefore the expression *in that day* so often occurs in that chapter; and by that day is signified the Lord's coming, as above (n. 704): that it may be seen, I will adduce the passages: *In that day I will make Jerusalem a stone of burden unto all peoples. In that day I will smite every horse with astonishment and his rider with madness. In that day I will make the leaders of Judah like a furnace of fire among the wood. In that day shall Jehovah defend the inhabitants of Jerusalem, that the feeble one among them may be as David. In that day will I seek to destroy all the nations that come against Jerusalem:* and lastly, *in that day shall there be a wailing in Jerusalem, like the wailing in Hadradrimmon in the valley of Megiddo* (vers. 3, 4, 6, 8, 9, 11). And in the following chapter, *In that day shall a fountain be opened to the house of David and to the inhabitants of Jerusalem. In that day the prophets shall be ashamed, and shall put on a garment of haircloth, that they may deceive* (xiii. 1, 4). By that day is signified the Lord's coming, and then the end of the Old Church and the beginning of the New Church, as was said above. But what is signified there by the valley of Megiddo cannot be seen, unless the series of the things in that chapter and the two following in that prophet be disclosed by means of the spiritual sense; which, as it has been opened to me, shall be explained, but in a brief summary. In the twelfth chapter of Zechariah it is declared in the spiritual sense, That the Lord is about to form the New Church (vers. 1). That there will then be nothing of doctrine in the Old Church, and that they will therefore desert it (vers. 2, 3). That there will no longer be any under-

standing of truth, only with those who are in the Word, and who are of the New Church (vers. 4). That these will learn the good of doctrine from the Lord (vers. 5). That the Lord will then destroy all falsities by the truths of the Word, lest the doctrine of the New Church should teach any thing but the truth (vers. 6, 7). That the church will then be in doctrine concerning the Lord (vers. 8). That He will destroy all persons and all things contrary to that doctrine (vers. 9); and that then will be the New Church from the Lord (vers. 10). And that then each and every thing of the church will be in grief (vers. 10–14). These are the contents of chapter xii. in the spiritual sense. The contents of the following chapter, xiii., are these: That the Word will be for the New Church, and will be opened to them (vers. 1). That falsities of doctrine and worship will be altogether destroyed (vers. 2, 3). That the old prophetic or doctrinal teaching is to cease, and that there will no longer be falsities of doctrine (vers. 4, 5). That the Lord will be slain by those who are in the Old Church, from their effort to disperse them that believe in Him (vers. 6, 7). That they who are of the vastated church will perish, and that those who are of the New Church are to be purified and taught by the Lord (vers. 8, 9). These are the contents of chapter xiii. in the spiritual sense. The contents of chapter xiv. are these: The Lord's combats against the evil, and their dispersion (vers. 1–5). That there will be no truth then, but there will be Divine truth from the Lord (vers. 6, 7). That the Divine truth will proceed from the Lord (vers. 8, 9). That truth will be multiplied in the New Church, nor will there be any falsity of evil there (vers. 10, 11). That he who combats against those truths, will give himself up to falsities of every kind (vers. 12). That then will be the destruction of all things of the church (vers. 13–15). That they will then come to the worship of the Lord, even from the Gentiles who are external natural (vers. 16–19). And that there will then be intelligence from the good of

charity, from which will be their worship (vers. 20, 21). These are the contents of the three chapters, xii., xiii., xiv., of Zechariah, in the spiritual sense, unfolded because in them also the last state of the Old Church and the first state of the New Church are treated of. And as it is said that they are to be gathered together into a place called in Hebrew Armageddon, it is evident that the same things were said in this prophet concerning the last state of the church of this day and the first state of the New Church. By Armageddon is signified, as was said, the love of honor, dominion, and supereminence; for from that is the combat, and from that and on account of it is the lamentation which is described there (vers. 11–14, chap. xii.). The like is also signified by Megiddo (2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20–24); but in the spiritual sense.

708. *And the seventh angel poured out his vial into the air*, signifies influx from the Lord into all things collectively with the men of the Church of the Reformed. By the seventh angel pouring out his vial is signified influx as before. By the air is signified all things of perception and thought, and thus of their faith; consequently also the general quality of all those there, who are in faith separate from charity: for by the air their breathing is signified; and the breathing corresponds to the understanding, and thus to perception and thought, and also to faith; because faith is of thought according to the perception of the understanding. That there is this correspondence, and that every one in the spiritual world breathes according to his faith, has been fully shown in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, in Part V.

709. *And there came a great voice out of the temple of heaven from the throne, saying, It is done*, signifies that it was thus made manifest by the Lord, that all things of the church were devastated, and that the final judgment was now at hand. By a great voice coming out of the temple of heaven is signified manifestation from the Lord from

the inmost of heaven: by a great voice is signified manifestation; and by the temple of heaven the inmost of heaven is signified, from which the influx is (n. 669). It is said to come from the throne, because heaven is signified by the throne, and likewise judgment: that it signifies heaven, see n. 221, 222; and that it signifies judgment, n. 229: and this because it is now made manifest that all things of the church were devastated, and thus that its end has come; and at the end of a church a judgment is executed: therefore this is said when the last angel poured out his vial from the temple of heaven from the throne. By *It is done* is signified that it is consummated; that is, that all things of the church are devastated; see above (n. 676).

710. *And there were voices and lightnings and thunders*, signifies reasonings, falsifications of truth, and arguments from the falsities of evil in the church among those who are in faith alone, and refuse to reflect upon the evils in themselves, since they do not wish to recede from them if they knew them. That by voices, lightnings, and thunders are signified reasonings, falsifications of truth, and arguments from falsities, may be evident from what is said above (n. 396, 530), and from similar things there. That they who are in faith separate from the works of the law, and hence in evils of life refuse to reflect upon the evils in themselves, because they do not wish to recede from them if they knew them, is manifest without explanation. Experience teaches this: for evils are enjoyments, because they are loves; and no one wishes to recede from enjoyments, unless he looks to the life after death, and first to hell to see what it is, and afterward to heaven, what that is, and thinks of them aside from any evil act. If he then looks to the Lord also, and thinks, "What is the temporal in comparison with the eternal? is it not as nothing?" he can then reflect upon his evils, and wish to know them, and to recede from them. But if he had confirmed himself in faith alone, he will then say in his heart, "Our theological faith — that God the

Father has mercy for the sake of the Son who suffered for our sins, if I supplicate this with some confidence — effects all things;" he then does not reflect upon any evil in himself: he also says with himself from that faith, that evil does not condemn, and that salvation is pure mercy, besides other similar things: he thus remains fixed in his evils, and enjoys himself in them even to the end of life. Such are the reasonings, the falsifications of truth, and the arguments from the falsities of evil, which are here signified by the voices, the lightnings, and the thunders.

711. *And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great,* signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven, of all the things of the church. That by an earthquake changes in the state of the church are signified, may be seen above (n. 331): and as earthquakes are lighter and more severe — here the most severe, because it is said that such an earthquake had not occurred since men were made — it is manifest that by the earthquake here are signified the shakings, convulsions, and overturnings of all things in the church, and the drawing of them down from heaven. It is also said of the dragon, who is called the old serpent, the devil, and satan, that *his tail drew down from heaven the third part of the stars, and cast them unto the earth* (Apoc. xii. 4). So of the he-goat (Dan. viii. 10–12). The Lord also says of the end of this church, *There shall be great affliction, such as was not from the beginning of the world to this time, nor ever shall be* (Matt. xxiv. 21). The end of the church is also described in the prophets by the shakings, overthrowings, and sinkings of the earth, and by other things which relate to earthquakes.

712. *And the great city was rent into three parts, and the cities of the nations fell,* signifies that that church as to doctrine was altogether destroyed by them, and so too all the heresies which have emanated from it. That the doctrine

of the church is signified by a city, or what is the same, the church as to doctrine, may be seen above (n. 194, 501, 502): hence by the cities of the nations are signified the heretical doctrines or heresies which have emanated from it, which are many. By being rent into three parts is signified to be altogether destroyed; for by being divided in the Word is signified to be dissipated, for the reason that thus the parts do not cohere; and by three is signified all and the whole (n. 400, 505): hence by being rent into three parts is signified to be altogether destroyed. By falling, which is said of the cities of the nations, is also signified to be destroyed. It is said that the city was rent into three parts, and that the cities of the nations fell, because an earthquake was spoken of just above, in which such things take place. By the great city is meant the great city mentioned above (chap. xi. 8), which is there called Sodom and Egypt, of which see above (n. 501–504). A city signifies doctrine, and hence the cities signify doctrinals, because by a land, and especially by the land of Canaan, the church is signified: and because the church is a church from doctrine and according to it, doctrinals are signified by cities. They were also taught in the cities, for the synagogues were there, and in Jerusalem was the temple. Hence it is, that by Jerusalem the church as to doctrine in a universal sense is signified.

713. *And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger*, signifies the destruction also at that time of the dogmas of the Roman Catholic religion. By Babylon as a city, as here mentioned, is signified that religion as to its dogmas and doctrinals (n. 631). By giving to her the cup of the wine of the fury of the anger of God, is signified to devastate even till there is nothing but evil and falsity. That this is signified by the cup of the wine of the fury of the anger of God, may be seen above (n. 631, 632). *And every island fled away and the mountains were not found*, signifies that there was no longer any truth of faith, nor any good of love.

714. *And a great hail, as of a talent-weight, came down out of heaven upon men,* signifies direful and atrocious falsities by which every truth of the Word and hence of the church was destroyed. That falsity destroying truth and good is signified by hail, may be seen above (n. 399): and because it is called a great hail as of a talent-weight, direful and atrocious falsities are signified, by which every truth and good of the Word and hence of the church is destroyed. It is said to be of a talent-weight, because the talent was the greatest weight of silver and also of gold; and by silver truth is signified, and by gold good; and in the opposite sense falsity and evil (n. 211). That it is said that the hail came down from heaven upon men is according to appearances, from which and from correspondences is the literal sense of the Word. This is similar to what was before said of the plagues, that they were poured forth out of heaven by the angels upon men; when yet they are truths and goods sent down by the Lord, which are turned into falsities and evils among them that are below (n. 673). In the spiritual world among these, when they are in reasonings from falsities against the truths of the Word, hail sometimes appears to descend, and among some brimstone and fire: and as these appear in the atmosphere above them, and as it were from heaven, it is therefore said, from that appearance, that such hail descended from heaven.

715. *And men blasphemed God for the plague of the hail, for the plague thereof was exceeding great,* signifies that, because they confirmed such falsities with themselves, they denied truths to such a degree that they could not acknowledge them, on account of repugnance arising from their interior falsities and evils. By blaspheming God is signified to deny and not to acknowledge the Lord to be the only God of heaven and earth (n. 571, 582, 697); and to do the same with the truth of the Word. For the plague of it was exceeding great, signifies on account of those direful and atrocious falsities from confirming the dogma of justification

by faith alone (n. 714). They cannot acknowledge truths on account of those falsities, because the confirmation of falsity is the denial of the truth. It appears as if it was meant, that the plague of the hail was so great, that they blasphemed God from the torture or pain of its stroke; but this is not meant, but that they could not acknowledge truths on account of the falsities: in like manner as before in this chapter, where it is said that they blasphemed the name of God for the heat (vers. 9); and that they blasphemed the God of heaven for the distresses and for the sores (vers. 11); which may be seen explained, n. 692 and 697.

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716. To this I will add this Relation. I have spoken in the spiritual world with certain bishops of England concerning the small works published there at London in the year 1758, which were *Heaven and Hell*, *The New Jerusalem and its Heavenly Doctrine*, *The Last Judgment*, *The White Horse*, and *The Earths in the Universe*; which small works were presented to all the bishops, and to many of the nobles or lords. They said that they received them and saw them, but did not think them valuable, though skilfully written; and likewise that they persuaded as many as they could not to read them. I asked, "Why so? when yet there are there arcana concerning heaven and hell, and the life after death, and other things most worthy of attention, which have been revealed by the Lord for those who will be of His New Church, which is the New Jerusalem." But they said, "What is this to us?" and they poured out censures against them as formerly in the world: I heard them. And then these things were read before them from the Apocalypse: *And the sixth angel poured out his vial upon the great river Euphrates, and the water of it was dried up, that the way of the kings from the rising of the sun might be prepared: and I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false*

prophet three unclean spirits like frogs: for they are spirits of demons doing signs to go away unto the kings of the earth and of the whole world, to gather them together unto the battle of that great day of God Almighty: and he gathered them together unto the place called in Hebrew Armageddon (Apoc. xvi. 12–16). This was explained before them; and it was said that they, and similar persons elsewhere, were meant by these things.

The king, grandfather to the king now reigning [1766], heard from heaven what was said to the bishops; and being somewhat indignant, he said, "What is this?" And then a certain one of them, who had not joined with them in the world, turned to the king, and said, "These, whom you now see with your eyes, thought in the world, and hence also think now, of the Lord's Divine Human as of the human of a common man, and attribute all salvation and redemption to God the Father, and not to the Lord, except as a cause for the sake of which they are done. For they believe in God the Father, and not in His Son, although they know from the Lord, that it is the will of the Father, that they should believe in the Son; and that they who believe in the Son should have eternal life; and that they who do not believe in the Son, will not see life. Beside this, they deny to charity, which is done by the Lord through man as by him, the smallest part in salvation." Speaking further with the king, he exposed the hierarchy which many of them continually affect and also exercise, which they strengthen by conjunction and combination with all of their order, by means of emissaries, nuncios, letters and conversations, upheld by ecclesiastical and at the same time political authority; owing to which they almost all cling together like one bundle: and that it is also effected by that hierarchy, that the above-named Works for the New Jerusalem, though published at London, and sent to them as a gift, have been so basely rejected, that they have not even been held worthy to be named among the books of their catalogue.

On hearing this the king was astonished, especially at their thinking so of the Lord, who yet is the God of heaven and earth, and of charity, which yet is religion itself. And then the interiors of their mind and faith were opened by light let in from heaven; and the king saw, and then said, "Depart; alas, who can grow so callous against hearing any thing concerning heaven and eternal life?" The king then inquired, whence so universal an obedience was paid to them by the clergy: and it was said that it was from the power granted to every bishop in his diocese, of nominating to the king only one candidate to the churches, and not three, as in other kingdoms; and that owing to that power they had the influence to advance their dependants to higher honors and larger incomes, each one according to the obedience which he manifests. It was also disclosed how far that hierarchy might go, and that it might advance so far that dominion would be the essential, and religion formal. Their passion for ruling was also laid open, and viewed by the angels; and it was seen to exceed the ardor for ruling of those who are in secular authority,

CHAPTER SEVENTEENTH.

1. And there came one of the seven angels that had the seven vials, and spake with me, saying unto me, Come, I will show thee the judgment of the great harlot that sitteth upon many waters;

2. With whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom.

3. And he carried me away in the spirit into the wilderness, and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her whoredom.

5. And upon her forehead was a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth.

6. And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus: and when I saw her I wondered with great wonder.

7. And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast which thou sawest was, and is not, and is about to ascend out of the abyss, and to go into perdition: and they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast which was, and is not, but yet is.

9. Here is the mind that hath wisdom: the seven heads are seven mountains, where the woman sitteth upon them;

10. And they are seven kings: five have fallen, and one is, the other is not yet come: and when he is come, he must remain but a short time.

11. And the beast which was and is not, is himself the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but they receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and authority to the beast.

14. These shall fight with the Lamb; but the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called, and chosen, and faithful.

15. And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast, until the words of God should be consummated.

18. And the woman whom thou sawest is the great city which reigneth over the kings of the earth.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The Roman Catholic religion: how it had falsified the Word, and hence had perverted all the truths of the church, is described (vers. 1–7): how it had falsified and perverted them with those who were subject to its dominion (vers. 8–11): that it was less with those who had not thus subjected themselves to its dominion

(vers. 12–15): the Reformed, that they had withdrawn themselves from the yoke of its domination (vers. 16, 17): of its domination still (vers. 18).

Contents of each Verse. "And there came one of the seven angels that had the seven vials, and spake with me," signifies influx and revelation now from the Lord from the inmost of heaven, concerning the Roman Catholic religion. "Saying unto me, I will show thee the judgment of the great harlot that sitteth upon many waters," signifies revelation concerning that religion as to its profanations and adulterations of the truths of the Word. "With whom the kings of the earth committed whoredom," signifies that it has adulterated the truths and goods of the church which are from the Word. "And the inhabitants of the earth have been made drunk with the wine of her whoredom," signifies insanity in spiritual things from the adulteration of the Word with those who are in that religion. "And he carried me away in the spirit into the wilderness," signifies that he was carried in a spiritual state to those with whom all things of the church were devastated. "And I saw a woman sitting upon a scarlet beast, full of names of blasphemy," signifies that religion founded upon the Word profaned by them. "Having seven heads and ten horns," signifies intelligence from the Word, holy at the beginning, afterward none, and at length insanity, and much power from the Word continually. "And the woman was arrayed in purple and scarlet," signifies the celestial Divine good and Divine truth, which are of the Word, among them. "And was decked with gold and precious stones," signifies spiritual Divine good and Divine truth, which are of the Word, among them. "And pearls," signifies the knowledges of good and truth, which are of the Word, with them. "Having a golden cup in her hand, full of abominations and filthiness of her whoredom," signifies that religion from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. "And upon

her forehead was a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth," signifies the Roman Catholic religion, as to its interior quality which is concealed, that from its rise from the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things of the Word and hence of the church. "And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus," signifies that religion insane from adulterated and profaned Divine truths and goods of the Lord, of the Word, and hence of the church. "And when I saw her I wondered with great wonder," signifies astonishment that that religion is such interiorly, when yet it appears otherwise exteriorly. "And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns," signifies the disclosure of what the things which precede and were seen signify. "The beast which thou sawest was, and is not," signifies the Word acknowledged as holy among them, and yet really not acknowledged. "And is about to ascend out of the abyss, and to go into perdition," signifies deliberation at different times in the Papal Consistory respecting the reception and reading of the Word by the laity and the common people, and rejection. "And they that dwell upon the earth shall wonder, whose names were not written in the Lamb's book of life from the foundation of the world, when they behold the beast which was, and is not, and yet is," signifies the amazement of those who are of that religion, all who from its establishment have aimed at dominion over heaven and earth, that the Word, although thus rejected, still is. "Here is the mind that hath wisdom," signifies that this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord. "The seven heads are seven mountains, where the woman sitteth

upon them; and they are seven kings," signifies the Divine goods and Divine truths of the Word, upon which that religion is founded, destroyed in time, and at length profaned. "Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain but a short time," signifies that all the Divine truths of the Word have been destroyed except this one, that all the power in heaven and earth was given to the Lord; and except another, which has not yet come into question, but will not remain, which is, that the Lord's Human is Divine. "And the beast, which was, and is not, is himself the eighth, and is of the seven, and goeth into perdition," signifies that the Word, as explained above, is the Divine good itself, and that it is the Divine truth; and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede. "And the ten horns are ten kings, who have received no kingdom as yet," signifies the Word as to power from Divine truths with those who are in the kingdom of France, and are not fully under the yoke of the papal dominion; among whom, however, there has not yet been formed a church fully separated from the Roman Catholic religion. "But they receive power as kings one hour with the beast," signifies that the Word has power with them, and they by the Word, as if they were in its Divine truths. "These have one mind, and shall give their power and authority to the beast," signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word. "These shall fight with the Lamb, but the Lamb shall overcome them; for He is Lord of lords and King of kings," signifies the Lord's combat with them concerning the acknowledgment of His Divine Human, because in it the Lord is God of heaven and earth, and is also the Word. "And they that are with Him are called, and chosen, and faithful," signifies that they who approach and worship the Lord alone are they that come into

heaven, as well they who are in the externals of the church as they that are in its internals and inmosts. "And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues," signifies that they are under the papal dominion, but in the truths of the Word variously adulterated and profaned by that religion, who are of its varieties of doctrine and discipline, and its varieties of religion and confession. "And the ten horns which thou sawest upon the beast, these shall hate the harlot," signifies the Word as to power from Divine truths among the Protestants, who have altogether cast off from themselves the yoke of the papal dominion. "And shall make her desolate and naked," signifies that they will divest themselves of its evils and falsities. "And shall eat her flesh, and burn her with fire," signifies that from hatred they will condemn and destroy from among themselves the evils and falsities which are proper to that religion, and will hold the religion itself accursed, and will blot it out from among them. "For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast," signifies judgment in them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic religion, and should destroy and root it out from among themselves; and the unanimous judgment, that they should acknowledge the Word, and should found the church upon it. "Until the words of God should be consummated," signifies until all the things which have been foretold concerning them shall be fulfilled. "And the woman whom thou sawest is the great city which reigneth over the kings of the earth," signifies that the Roman Catholic religion reigns as to doctrine in the Christian world, and also still in some respects among the Reformed, although they are not under the papal dominion.

THE EXPLANATION.

717. In what goes before, from chapter vii. to chapter xvi. inclusive, the Reformed have been treated of. In this chapter and the next the Roman Catholics are now treated of, among whom they that have claimed to themselves the power of opening and shutting heaven are meant by Babylon. Here therefore, what in particular is meant by Babylon shall first be told. By Babylon or Babel is meant the love of ruling over the holy things of the church from love of self: and as that love mounts up as far as its rein is loosened, and as the holy things of the church are also the holy things of heaven, therefore by Babylon or Babel is also signified dominion over heaven. And as this love thus acts the part of the devil, who aims at similar things, it cannot do otherwise than profane holy things, by adulterating the goods and truths of the Word; by Babylon or Babel, therefore, the profanation of what is holy is also signified, and the adulteration of the good and truth of the Word. These are signified by Babylon here in the Apocalypse, and by Babel in the prophetic and historical Word, in these passages: Concerning Babel: *Behold, the day of Jehovah cometh cruel; the stars of heaven and the constellations thereof shall not give their light; the sun is darkened in his rising, and the moon shall not cause her light to shine. I will cause the exaltation of the proud to cease, and I will humble the haughtiness of the violent. Babel, the ornament of kingdoms, shall be as God's overthrow of Sodom and Gomorrah: the ziim shall lie there, their houses shall be filled with the ochim, and the daughters of the owl shall dwell there, and the satyrs shall dance there; the ziim shall answer in her palaces, and the dragons in the palaces of her delights* (Isa. xiii. 1, 9, 10, 11, 14, 19, 21, 22). Beside many other things in the whole chapter. *Thou shalt declare this parable concerning the king of Babel: Thy magnificence is brought down into hell: thou hast fallen from*

heaven, O Lucifer; thou hast said in thy heart, I will ascend the heavens, above the stars of God will I exalt my throne, I will ascend above the heights of the cloud, I will become like the Most High; but yet thou shalt be brought down to hell: I will rise against thee, and will cut off from Babel the name and residue (Isa. xiv. 4, 11–15, 22). Beside other things in the whole chapter. *Jehovah hath spoken against Babel: Your mother was exceedingly ashamed, she that brought you forth was suffused with shame; behold, the last end shall be a wilderness, a dry land, and a desert. Set yourselves in array against Babel round about, shoot at her, spare no arrows: how is Babel become a desolation among the nations? she acted insolently against Jehovah, against the Holy One of Israel: a drought is upon the waters that they may dry up, for it is a land of graven images, and it glories in horrible things; therefore the ziim shall dwell there with the ijim, and the owls shall dwell therein, as God's overthrow of Sodom and Gomorrah* (Jer. l. 1, 12, 14, 23, 29, 31, 38, 39, 40). Beside many other things concerning Babel in that whole chapter. *A cup of gold is Babel in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore they are mad: forsake her, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds: behold, I am against thee, O destroying mountain, that destroyest the whole earth: I will roll thee down from the rocks, and will make thee a mountain of burning. I will visit upon Bel in Babel, I will bring forth out of his mouth that which he hath swallowed, that the nations may no longer flow together unto him; the wall also of Babel shall fall. Behold, the days are coming, in which I will visit upon the graven images of Babel, that her whole land may be confounded. Though Babel should ascend into the heavens, and though she should fortify the height of her strength, from Me shall spoilers come. Yea, I will make drunk her princes and her wise men, and her leaders, and her rulers, that they may sleep the sleep of an age, and not awake* (Jer. li. 1, 7, 9, 25, 44, 47,

53, 57). Beside many other things concerning Babel in that whole chapter. *Come down and sit in the dust, O virgin daughter of Babel, sit on the earth; there is no throne: take the mill-stones and grind meal: uncover the thigh, pass over the streams, thy nakedness shall be uncovered, thy disgrace shall be seen: thou hast said, I shall be mistress for ever, thou didst not remember the end: thou hast trusted in thy wickedness; thou saidst, No one seeth me; thy wisdom and thy knowledge hath seduced thee, when thou saidst in thy heart, I, and there is none else like me: devastation shall come suddenly, thou shalt not know: persist in thine enchantments, in the multitude of thy sorceries, in which thou hast labored from thy youth, peradventure they will be able to profit, peradventure thou shalt become terrible* (Isa. xlvii. 1–3, 7, 10, 12). Beside other things concerning Babel in that chapter. Similar things are signified by the city and tower whose head was in heaven, which they that came from the east undertook to build in the valley of Shinar, whose speech Jehovah descending from heaven confounded; whence the name of the place was called Babel (confusion) (Gen. xi. 1–9). Similar things are signified by the following passages from Daniel: By the image seen by Nebuchadnezzar king of Babel, whose feet were partly iron and partly clay, which the Stone cut out not by a hand smote and ground to pieces, and all the parts of the image became as the chaff in the threshing-floor; and the stone became a great Rock (Dan. ii. 31–47). By the great image which Nebuchadnezzar king of Babel made, and commanded that they should fall down and worship before it; and that they who would not should be cast into the furnace of fire (Dan. iii. 1–7, etc.). By the tree that grew until its height reached unto heaven, and the sight of it unto the end of the earth, which a Watcher and a Holy One, coming down from heaven, commanded to hew down, to cut off its branches, to strip off its leaves, and to scatter its fruit: and as the king of Babel was represented by it, it came to pass that he was driven

from men, dwelt with the beasts, and ate grass like an ox (Dan. iv. 1 to the end). By Belshazzar king of Babel drinking wine with his nobles, wives, and concubines, out of the vessels of gold and silver of the temple of Jerusalem, and praising the gods of gold, silver, brass, iron, and stone; on account of which there was a writing on the wall, and the king himself was slain the same day (Dan. v. 1 to the end). By the decree of Darius the Mede, king of Babel, that no one for thirty days should seek any thing from God or man, save only from the king; if otherwise, he should be cast into the den of lions (Dan. vi. 8 to the end). And by the four beasts seen by Daniel to come up out of the sea, of which the fourth, terrible, strong, having great teeth of iron, ate up and crushed in pieces, and trampled the residue with his feet: and that the judgment then sat, and the books were opened, and the beast was slain, and given into the burning of fire: and that there was then seen coming with the clouds of heaven one like the Son of Man, to whom was given dominion and glory and the kingdom, and all peoples and nations and tongues shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish (Dan. vii. 1–14, etc.).

718. *And there came one of the seven angels that had the seven vials, and spake with me,* signifies influx now, and revelation from the Lord from the inmost of heaven, concerning the Roman Catholic religion. Hitherto the state of the church of the Reformed at its end has been treated of; now the state of the Roman Catholic religion at its end is treated of: this also follows in the order mentioned in the introduction. The Roman Catholic Church is not said, but the Roman Catholic religion; because they do not go to the Lord, nor read the Word; and because they invoke the dead: and the church is a church from the Lord and from the Word; and its perfection is according to its acknowledgment of the Lord, and according to its understanding of the Word. One of the seven angels that had

the seven vials came and spoke with John, because by the seven angels having the seven vials is signified influx from the Lord from the inmost of the Christian heaven into the church, to disclose the evils and falsities therein, see above (n. 672, 676, 677, 683, 690, 691, 699, 700); here therefore by those seven angels is signified the Lord speaking out of the inmost heaven, and revealing in what state the Roman Catholic religion is at its end. Hence also one of these seven angels took John upon a high mountain, and showed him the Lamb's wife, which is the New Jerusalem (chap. xxi. 9, 10).

719. *Saying unto me, I will show thee the judgment of the great harlot that sitteth upon many waters*, signifies revelation concerning that religion as to its profanations and adulterations of the truths of the Word. By saying and showing, revelation is signified: by judgment is signified the state at its end: by the great harlot is signified profanation of the holy things of the Word and the church, and the adulteration of good and truth: by many waters are signified the truths of the Word adulterated: by sitting upon them is signified to be and to live in them. That by playing the harlot, committing fornication, whoredom, and adultery, is signified to falsify and adulterate the Word, may be seen above (n. 134, 620, 632); and that its truths are signified by waters (n. 50, 563, 614, 685); here the same adulterated and profaned, because the harlot is said to be upon them. It is manifest from this, that by saying unto me, *I will show thee the judgment of the great harlot that sitteth upon many waters*, is signified revelation respecting that religion as to its profanations and adulterations of the truths of the Word. The like is said of Babel in Jeremiah: *Jehovah shall do that which He hath spoken against the inhabitants of Babel; O thou that dwellest upon many waters, great in treasures, thine end is come, the measure of thy gain* (Jer. li. 12, 13). It is said that the truths of the Word are adulterated and profaned by them, because they have ap-

plied the truths of the Word to obtaining dominion over the holy things of the church and over heaven, and to claiming for themselves the Lord's Divine power: and to apply the truths of the Word to obtaining dominion over the holy things of the church and of heaven is to adulterate them, and to apply them to claiming for themselves the Lord's Divine power is to profane them. It is known that they have confirmed their dogmas from the Word; but read them, and attend, and you will see that they have applied all those things which they have taken from the Word, to dominion over the souls of men, and to acquiring to themselves Divine power, authority, and majesty. Hence it is that Babylon is called *the mother of whoredoms and abominations of the earth* (vers. 5).

720. *With whom the kings of the earth have committed whoredom*, signifies that it has adulterated the truths and goods of the church which are from the Word. By committing whoredom is signified to falsify and adulterate truth, as just above (n. 719): by the kings of the earth are signified the truths of the church which are from the Word; by kings truths from good, and by the earth the church. That by kings are signified they who are in truths from good from the Lord, and hence abstractly truths from good, may be seen above (n. 20, 664); here the same adulterated and profaned. It is said that the kings of the earth committed whoredom with the great harlot, and thus as if the truths of the church which are from the Word, and which are signified by the kings of the earth, had done so: but this is according to the style of the Word in the literal sense, in which things that are done from man and his evils are yet attributed to God and to the Divine things which are from Him, which are the truths of the Word, as frequently above; therefore the genuine sense, which is the spiritual sense, is, that that religion has adulterated the truths of the church which are from the Word, yea, has profaned them. He who is not acquainted with the spiritual sense

may easily be misled, by believing that by the kings of the earth the kings of the earth are meant; when yet kings are not meant, but truths from good, and in the opposite sense falsities from evil. That it may further be seen that nothing else is meant by the kings of the earth but the truths or falsities of the church, and by their whoredoms the truths of the church, which are from the Word, falsified, adulterated, and profaned, some passages shall be adduced from the Apocalypse and from Daniel, from which every one who is able to reflect can see that kings are not meant; which are: *Jesus Christ hath made us kings and priests* (Apoc. i. 6). *Thou hast made us kings and priests unto our God, that we may reign upon the earth* (Apoc. v. 10). *Ye shall eat the flesh of kings, the flesh of commanders of thousands, the flesh of horses and of them that sit upon them* (Apoc. xix. 18). *The seven heads of the scarlet beast are seven mountains, and they are seven kings; five have fallen, and one is, and the beast is the eighth king, and is of the seven* (Apoc. xvii. 9–11). *The ten horns are ten kings, who have received no kingdom as yet* (Apoc. xvii. 12). It is also said, as here, that *the kings of the earth have committed whoredom and lived deliciously with the harlot* (Apoc. xviii. 3, 9). Who that can reflect, does not see that by kings here are not meant kings? So in Daniel, as that by the rough he-goat is meant a king, and by his great horn between his eyes the first king; and when prevarications should come to their height, a king should arise of fierce countenance and understanding subtle things (Dan. viii. 21, 23). That the four beasts coming up out of the sea were four kings, who shall rise from the earth, and that the ten horns of the fourth beast were ten kings, and that another should rise up after them, who should humble three kings (Dan. vii. 17, 24). So that the king of the south and the king of the north should fight with each other; and that the king of the south should send his daughter to the king of the north; and that the latter king should exalt himself against God, and should acknowledge a strange

god; and that he should honor them who should acknowledge that god with gold, silver, precious stones, and desirable things, and should make them to rule over many, and should divide the earth for a price; and that he should plant the tents of his tabernacle between the seas, around the mountain of the beauty of holiness; but that he should come to his end: beside many other things (Dan. xi. 1 to the end). By the king of the south is signified the kingdom or church from those who are in truths, and by the king of the north is signified the kingdom and church from those who are in falsities: for it is a prophecy respecting the churches that were to come; what they would be in the beginning, and what afterwards. The reason that they who are in truths from good from the Lord are called kings, is that they are called the Lord's sons; and as they are regenerated of Him, they are called born of Him, and also heirs; and because the Lord is the King Himself, and heaven and the church are His kingdom.

721. *And the inhabitants of the earth have been made drunk with the wine of her whoredom*, signifies insanity in spiritual things from the adulteration of the Word with those who are in that religion. By becoming drunk with the wine of whoredom, is signified to be insane in spiritual things from the falsification of the truths of the Word; here from the adulteration of them. By wine the Divine truth of the Word is signified (n. 316); and the falsification and adulteration of it is signified by whoredom (n. 134, 620, 632, 635): hence by being made drunk from that wine is signified to become insane in spiritual things. By the inhabitants of the earth those are signified who are in the church, as above (chap. xi. 10; xii. 12; xiii. 13, 14; xiv. 16); but here they who are in that religion, since the church is not there, for the reason that they do not go to the Lord, nor read the Word, and because they invoke the dead, as above (n. 718). That to be made drunk with that wine signifies to be insane in spiritual things, may be seen indeed without confirmation

from other passages in the Word: but as many do not see it, on account of their thinking not spiritually but sensually, that is, materially concerning everything in the Word, when they are reading it, I wish to adduce a few passages from the Word showing that to be made drunk signifies there to be insane in spiritual, that is, in theological things; which are these: *They are drunken, but not with wine; they stagger, but not with strong drink* (Isa. xxix. 9). *Hear, thou afflicted, drunken, but not with wine* (Isa. li. 21). *A cup of gold is Babel in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore the nations are mad* (Jer. li. 7). *Babel shall be a hissing; when they have become warm I will make their feasts, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake* (Jer. li. 37, 39). *Babylon is fallen, is fallen, because she hath made all the nations drink of the wine of her whoredom* (Apoc. xiv. 8; xviii. 3). *Every bottle shall be filled with wine; behold, I will fill all the inhabitants of this land, kings, priests, and prophets, with drunkenness* (Jer. xiii. 12, 13). *Thou shalt be filled with drunkenness and sorrow, with the cup of devastation and desolation* (Ezek. xxiii. 32, 33). *Daughter of Edom, even to thee shall the cup pass; thou shalt be drunken and shalt be uncovered* (Lam. iv. 21). *Thou also shalt be drunken* (Nah. iii. 11). *Drink and be drunken, and vomit, and fall so as not to rise* (Jer. xxv. 27). *Woe unto them that are wise in their own eyes, and intelligent in their own sight; woe to them that are mighty to drink wine, and men of strength, to mingle strong drink* (Isa. v. 21, 22. Beside other places, as Isa. xix. 11, 12, 14; xxiv. 20; xxviii. 1, 3, 7–9; lvi. 12; Jer. xxiii. 9, 10; Lam. iii. 15; Hos. iv. 11, 12, 17, 18; Joel i. 5–7; Hab. ii. 15; Ps. lxxv. 8; cvii. 27).

722. *And he carried me away in the spirit into the wilderness*, signifies that he was carried in a spiritual state to those with whom all things of the church were devastated. By a wilderness is signified a church in which there is no longer

any truth, and thus where all the things of it are devastated (n. 546); and by being in the spirit is signified to be in a spiritual state from Divine influx, as shown above (n. 36). Hence by *he carried me away in the spirit into the wilderness*, is signified to be carried in a spiritual state to those with whom all things of the church were devastated.

723. *And I saw a woman sitting upon a scarlet beast, full of names of blasphemy*, signifies that religion founded upon the Word profaned by them. By the woman the Roman Catholic or Babylonish religion is signified; for it follows, *that there was a name written upon her forehead, Mystery, Babylon the great, mother of whoredoms and abominations of the earth.* That a woman signifies the church from affection for truth, may be seen, n. 434; here the Roman Catholic religion, which is in the opposite affection. By the scarlet beast the Word is signified, as will be shown presently; and by full of names of blasphemy is signified altogether profaned: for by blasphemy the denial of the Lord's Divine in His Human, and the adulteration of the Word are signified (n. 571, 582, 692, 716), and thus profanation. For he that does not acknowledge the Lord's Divine in His Human, and falsifies the Word, but not purposely, profanes it indeed, yet lightly; but they who attribute to themselves all the power of the Lord's Divine Human, and on that account deny it, and who apply all the things of the Word to acquiring to themselves dominion over the holy things of the church and of heaven, and on that account adulterate the Word, profane it grievously. It may be evident from this, that by *I saw a woman sitting upon a scarlet beast, full of names of blasphemy*, signifies that religion founded upon the Word profaned by them. By scarlet is signified the truth of the Word from a celestial origin. That by the scarlet beast the Word as to celestial Divine truth is signified, appears at first thought remote and strange, yea, absurd; because it is called a beast: but that natural affection is signified by a beast in the spiritual sense, and that the

expression is applied to the Word, to the church, and to man, may be seen above (n. 239, 405, 567). That the four animals, one of which was a lion, another a calf, and the fourth an eagle, signify the Word, and likewise are called beasts in Ezekiel, see n. 239, 275, 286, 672. That a horse, which is also a beast, signifies the understanding of the Word, see n. 298. It is known that a lamb signifies the Lord, a sheep the man of the church, and a flock the church itself. These things are brought forward lest any should wonder that the Word is signified by the scarlet beast: and because the Roman Catholic religion founds its strength and dignity upon the Word, that woman was therefore seen sitting upon a scarlet beast, as before upon many waters (vers. 1), by which are signified the truths of the Word adulterated and profaned; see above (n. 719). That the Word is signified by that beast is plainly manifest from what is said of him in what follows in this chapter, as in verse 8: *The beast which thou sawest was and is not; and they that dwell upon the earth shall wonder when they behold the beast which was and is not, but yet is.* In verse 11: *The beast which was and is not, is itself the eighth king, and is of the seven, and goeth into perdition.* In verses 12 and 13: *That the ten horns are ten kings, who shall give their power and authority to the beast.* In verse 17: *God hath put into their hearts to give their kingdom unto the beast.* Such things can be said of nothing but the Word.

724. *Having seven heads and ten horns*, signifies intelligence from the Word, holy in the beginning, afterward none, and at length insanity, and much power from the Word continually. That the head signifies intelligence and wisdom when speaking of the Lord, and in the opposite sense insanity and foolishness, may be seen above (n. 538, 568). That seven does not signify seven, but all, and is applied to holy things, see n. 10, 391. That a horn signifies power, see n. 270, and that ten horns signify much power, n. 539. That by the seven heads are signified intelli-

gence, holy in the beginning, afterward none, and at length insanity, is manifest from verses 9 and 10 of this chapter; where what is signified by the seven heads is told by the angel, concerning which see below. From this it is manifest that by the beast having seven heads and ten horns is signified intelligence from the Word, in the beginning holy, afterward none, and at length insanity, and much power from the Word continually.

725. *And the woman was arrayed in purple and scarlet*, signifies the celestial Divine good and Divine truth, which are of the Word, among them. By purple is signified the celestial Divine good, and by scarlet is signified the celestial Divine truth, as shown in what follows. To be arrayed in them signifies that they are around them, and thus with them. They are from the Word with them, because the Word is signified by the scarlet beast upon which the woman sat (n. 723). It is known that the Divine good and truth of the Word are around them like clothing, and thus with them: for they adore the Word from without, and not from within; and acknowledge it because it treats of the Lord, and of His authority over heaven and over the church, which they have transferred to themselves; and it treats of the keys given to Peter, whose successors they say they are: and because their majesty, dignity, and authority are founded upon these two, they of necessity acknowledge the holiness of the Word. But still the Word to them is only like a garment of purple and scarlet, and of gold, precious stones, and pearls, upon a harlot holding a golden cup in her hand, full of abominations and filthiness of whoredom. Since purple and scarlet are mentioned, and then gold, precious stones, and pearls, and by purple and scarlet celestial Divine good and truth are signified, and by gold and precious stones spiritual Divine good and truth, both from the Word, something shall therefore be said concerning the celestial Divine and the spiritual Divine. There are two kingdoms into which the whole heaven of the Lord is distinguished, the

celestial kingdom and the spiritual. The celestial kingdom consists of angels who are in love from the Lord, and the spiritual kingdom consists of angels who are in wisdom from the Lord. In each kingdom there is good and truth. The good and truth that are with the angels of the celestial kingdom are signified by purple and scarlet, and the good and truth that are with the angels of the spiritual kingdom are signified by gold and precious stones. The latter and the former goods and truths the angels have from the Lord through the Word; therefore there are two interior senses in the Word, the celestial and the spiritual. Hence then it is, that the woman sitting upon the scarlet beast was seen arrayed in purple and scarlet, and also adorned with gold, precious stones and pearls. The same which is signified by this woman, is signified by the rich man, who was clothed in purple and fine linen, and fared sumptuously every day, at whose gateway Lazarus was cast, desiring to be filled with the crumbs that fell from his table (Luke xvi. 19–21). By the rich man clothed in purple and fine linen the Jews are meant, who had the Word; and by Lazarus are meant the Gentiles, who had it not. Similar things are signified in the following passages: *They that have eaten luxuries are devastated in the streets; they that were brought up in scarlet have embraced the dunghill* (Lam. iv. 5). *Therefore, thou wasted one, what wilt thou do? though thou clothest thyself in scarlet, though thou deckest thyself with an ornament of gold, in vain shalt thou make thyself fair* (Jer. iv. 30). *Daughters of Israel, weep over Saul, who decked you in scarlet with delights, and who put an ornament of gold upon your apparel* (2 Sam. i. 24). *Fine linen of needlework was that which thou spreadest forth, hyacinth and purple were thy covering* (Ezek. xxvii. 7). This is said of Tyre, by which the knowledges of good and truth from the Word are signified. Since celestial good and truth are signified by purple and scarlet, therefore the garments of Aaron, as also the veils and curtains of the tabernacle, were woven of hyacinth, purple,

scarlet and fine linen (Exod. xxv. 4, 31, 36; xxvii. 16; xxviii. 6, 15): the curtains also (Exod. xxvi. 1): and the veil before the ark (Exod. xxvi. 31): the covering for the door of the tent (Exod. xxvi. 36): and the covering of the gate of the court (Exod. xxviii. 16): the ephod (Exod. xxviii. 6): the belt (Exod. xxviii. 8): the breastplate of judgment (Exod. xxviii. 15): the fringe of the cloak of the ephod (Exod. xxviii. 33): the cloth of scarlet over the showbread (Num. iv. 8). It is manifest from these passages what is signified by the purple and scarlet with which the woman that sat upon the scarlet beast appeared arrayed. So in the following passages, where it is said, *Alas, the great city, which wast clothed in fine linen and purple and scarlet, decked with gold and precious stones and pearls; for in one hour so great riches is laid waste* (Apoc. xviii. 16, 17): and that purple and scarlet, gold, precious stones, and pearls, were among the merchandise of Babylon, see Apoc. xviii. 12.

726. *And decked with gold and precious stones*, signifies spiritual Divine good and Divine truth, which are of the Word, among them. By gold is signified good (n. 211); by a precious stone is signified truth (n. 231, 540, 570); both from the Word. Spiritual good and truth are signified because celestial good and truth are signified by purple and scarlet; and both are conjoined in the Word on account of the marriage of good and truth therein (n. 373): and celestial good and truth, as they are of love, are in their essence good, and spiritual good and truth, as they are of wisdom, are in their essence truth. That celestial good and truth are of love, and that spiritual good and truth are of wisdom, may be seen above (n. 725). What is meant besides by this woman's being thus arrayed and decked, may be seen in the preceding article.

727. *And pearls*, signifies the knowledges of good and truth, which are of the Word, with them. By pearls in the spiritual sense are signified knowledges of good and truth, as well celestial as spiritual, which are from the Word, in

particular from its literal sense: and as pearls signify there knowledges, they are therefore mentioned after the purple and scarlet, and after the gold and precious stones. The same knowledges are signified by pearls in these passages: *The kingdom of heaven is like unto a merchant seeking goodly pearls, who when he had found one pearl of great price went away, sold all that he had, and bought it* (Matt. xiii. 45, 46). By this is signified knowledge concerning the Lord. *The twelve gates of the wall of the New Jerusalem were twelve pearls; every several gate was one pearl* (Apoc. xxi. 21). The gates of the New Jerusalem signify entrance into the New Church, and entrance is made by knowledges of good and truth from the Word. *Cast not your pearls before swine, lest they trample them under their feet, and rend you* (Matt. vii. 6). By swine are signified they who love only worldly wealth, and not spiritual wealth, which are knowledges of good and truth from the Word. As by Babylon is signified a religion from which all knowledges of good and truth from the Word are rejected, it is said of it, *The merchants of the earth shall weep and wail over Babylon, because no one buyeth their merchandise, the merchandise of gold and silver, of precious stones and pearls* (Apoc. xviii. 12).

728. *Having a golden cup in her hand, full of abominations and filthiness of her whoredom*, signifies that religion from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. That the same is signified by a cup or goblet as by wine, because it is the container, may be seen above (n. 672); and by the wine of Babylon is signified that religion as to its direful falsities (n. 632, 635). By abominations are signified the profanations of what is holy; and by the filthiness of whoredom the defilements of the good and truth of the Word are signified. Hence by having a golden cup in her hand full of abominations and filthiness of her whoredom, is signified that religion consisting of the holy things of the church profaned, and of the goods and truths of the Word defiled by

direful falsities. These things are similar to those which the Lord said to the Scribes and Pharisees: *Woe unto you, hypocrites, for ye make yourselves like unto whitened sepulchres, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness* (Matt. xxiii.27).

729. *And upon her forehead a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth*, signifies the Roman Catholic religion, as to its interior quality which is concealed, that from its rise from the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things which are of the Word and hence of the church. By being written on the forehead is signified to be implanted in the love, for the forehead signifies the love (n. 347, 605). By mystery is signified what is hidden away interiorly. By Babylon the great is signified the Roman Catholic religion and all its quality, as above (n. 717). By whoredoms the adulterations of the good and truth of the Word are signified (n. 719–721); and also the defilements of them, as just above (n. 728). By abominations are signified the profanations of the holy things of the church, as also just above (n. 728). By the earth the church is signified (n. 285). Hence by the mother of whoredoms and abominations of the earth is signified the origin of them. Now as these words were written on her forehead, and by written on the forehead is signified implanted in the love, and their love is the love of ruling from the love of self over all the things of the church and over heaven, and thus over all things of the Lord and His Word, this therefore is signified. It may be seen from these things, that by the name *written upon her forehead, Mystery, Babylon the great, the mother of whoredoms, and abominations of the earth*, the Roman Catholic religion is signified, as to its interior quality which is hidden; that, from its origin from the love of ruling from the love

of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things of the Word and hence of the church. That it is the love of ruling over all things of the church, is known from the authority it claims over the souls of men, and over all the things of their worship. That it is over heaven, is known from the assumed power of loosing and binding, and thus of opening and shutting. That it is over all things of the Lord, is known from the vicarship, by which they make over to themselves all that is His. That it is over all things of the Word, is also known from the interpretation of it being reserved to themselves alone. The love of ruling from the love of self is said, because there is also the love of ruling from the love of uses; which two loves are diametrically opposite to each other. For the love of ruling from the love of self is diabolical; for it regards self alone, and the world for the sake of self: but the love of ruling from the love of uses is heavenly; for it regards the Lord, from whom all things that proceed are uses; and to it uses are to do good to the church for the sake of the salvation of souls: therefore this love abominates the love of ruling from the love of self.

730. *And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus*, signifies that religion insane from adulterated and profaned Divine truths and goods of the Lord, of the Word, and hence of the church. By the woman that religion is signified, as above (n. 723, 725): by being drunken is signified to be insane in spiritual things (n. 721); by blood the falsification, adulteration, and profanation of the Word are signified (n. 327, 379, 681, 684): by the saints are signified they who are in Divine truths from the Lord through the Word, and abstractly the Divine truths of the Lord, of the Word, and hence of the church (n. 173, 586, 666): by the witnesses of Jesus are signified abstractly truths and goods from the Lord through the Word in the church (n. 6, 16, 490, 506,

668); here the same profaned, because the blood of the martyrs or witnesses of Jesus is said; and it is said of Babylon, by which the profanation of the good and truth of the Word and the church is also signified (n. 717, 718). It is evident from these things, that by *I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus*, is signified that religion insane from the adulterated and profaned Divine truths and goods of the Lord, of the Word, and hence of the church.

731. *And when I saw her, I wondered with great wonder*, signifies astonishment that that religion is such interiorly, when yet it appears otherwise exteriorly. To wonder with great wonder is to be greatly astonished: at seeing her signifies that the woman, that is, the religion, was such interiorly, when yet it appears otherwise exteriorly. For he was astonished at seeing the woman sitting upon a scarlet beast, arrayed in purple and scarlet, decked with gold, precious stones and pearls, having a golden cup in her hand, which was her appearance in externals; and yet the cup was full of abomination and filthiness of whoredom: and he saw written on her forehead, *the mother of whoredoms and abominations of the earth*, which are her internals. These things were said by John, because every one even at this day cannot but be astonished, when he sees that religion so holy and splendid in externals, and is not aware that it is so profane and abominable in internals.

732. *And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns*, signifies the disclosure of what the things which precede and were seen signify. This has no need of further explanation.

733. *The beast which thou sawest was, and is not*, signifies the Word acknowledged as holy among them, and yet really not acknowledged. That the Word is signified by the beast may be seen above (n. 723): by was and is not

is signified that it is acknowledged as holy, and yet really not acknowledged. That the Word has been among them and also is, and yet that it is not, is known. It is acknowledged as holy indeed, because it treats of the Lord, and of His power over the church and over heaven, and of Peter and his keys: but still it is not acknowledged; for it is not read by the people, because they are kept from reading it, and dissuaded by various figments of the monks, and indeed prohibited also; and it is only kept in the libraries and monasteries, where also few read it, still less attend to any truth therein, but only to the dictates of the Pope, which they say are of equal holiness: yea, when they speak from the heart, they disparage and blaspheme the Word. From this it may be evident, that by the beast which was and is not, is signified the Word with them acknowledged as holy, and yet really not acknowledged.

734. *And is about to ascend out of the abyss, and to go into perdition*, signifies deliberation at different times in the Papal Consistory respecting the reception and reading of the Word by the laity and the common people, and rejection. By the beast which was about to ascend, the Word is signified, as above (n. 723, 733): by the abyss out of which he was about to ascend nothing else can be signified but that religion, and especially where its throne is, and thus the Papal Consistory. It is an abyss, because that which is decreed there regards dominion over the holy things of the church and over heaven, and thus over all things of the Lord and His Word (n. 729). These they have for their end as the essentials, but the good of the church and the salvation of souls as the forms necessary as means to the end. By going away into perdition is signified to be rejected. It is known from ecclesiastical history that the reception and reading of the Word by the laity and the common people has been several times deliberated there, but rejected. It has also been proposed by a Pontiff who is now among the Reformed and the blessed, who is spoken of in the *Con-*

tinuation concerning the Spiritual World (n. 59), but it was not accepted; and this is especially known from the bull Unigenitus, and beside from the councils.

735. *And they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast which was and is not, but yet is*, signifies the amazement of those who are of that religion, all who from its establishment have aimed at dominion over heaven and earth, that the Word, although thus rejected, still is. By wondering is signified to be astonished: by them that dwell upon the earth they are signified who are of the church, here they who are of that religion, as above (n. 721): *whose names were not written in the book of life from the foundation of the world*, signifies those who do not believe in the Lord, and are not in doctrine from the Word: all since the establishment of the church, here since the establishment of this religion (n. 588, 589): and these are no others than they who aim at dominion over heaven and earth: by the beast which was and is not, but yet is, is signified that the Word, so rejected, still is. It is manifest from this, that by *they that dwell upon the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast which was and is not, but yet is*, is signified the amazement of those who are of that religion, all who since its establishment have aimed at dominion over heaven and earth, that the Word, though it has been thus rejected, still is: for all who aim at dominion over the holy things of the church and over heaven, hate the Word, because they hate the Lord; if not in the mouth, still in the heart. That it is so, few know in the world, because they are then in the body; but it is made manifest after death, when every one is in his spirit. Hence they wonder that the Word still is, though it has been so rejected; as was said above (n. 734). The Word still is, because it is Divine, and the Lord is in it.

736. *Here is the mind that hath wisdom*, signifies that

this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord. Here is the mind, signifies that this is the understanding and interpretation of the things seen: that hath wisdom signifies for those that are interiorly wise. The interpretation is in the literal sense for those who are in the spiritual sense, because the interpretation was given by the angel in the natural sense, and not in the spiritual: for he said that the seven heads of the beast were seven mountains, and likewise that they were seven kings; and that one of them is, and another is not yet come; also that the beast is the eighth, and is of the seven; beside more things that follow until the end of the chapter: and these things cannot be understood except by those who are in the spiritual sense from the Lord: this is therefore signified by having wisdom. The reason that the interpretation was given by the angel in the natural sense, and not in the spiritual, is that the natural sense is the basis, the container, and the support of its spiritual and celestial sense; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 27–49): on which account also interpretations elsewhere in the Word are given in the natural sense; and still they cannot be understood interiorly except by the spiritual sense: as may be seen in the prophets, and also in the evangelists, in many places.

737. *The seven heads are seven mountains where the woman sitteth upon them, and they are seven kings*, signifies the Divine goods and Divine truths of the Word, upon which the Roman Catholic religion is founded, destroyed in time, and at length profaned. Since the Word is signified by the scarlet beast, and therefore the goods of love and the truths of wisdom therein are signified by his heads, on this account the quality of the Word as to these two among those that are meant by Babylon, is here described,—the Divine good of love therein by mountains, and the Divine truth therein by kings. That the goods of love are signified by mountains, may be seen, n. 336, 339, 714; and that

the truths of wisdom are signified by kings, n. 20, 664, 704; and that by the head, when the Lord is spoken of, the Divine love of His Divine wisdom and the Divine wisdom of His Divine love are signified, n. 47, 538, 568; and that by seven is signified all and complete; and that it is applied to holy things, n. 10, 391, 657: and that by the woman is signified the Roman Catholic religion, n. 723. Hence then by the *seven heads are seven mountains where the woman sitteth upon them*, are signified the Divine goods and Divine truths of the Word, upon which the Roman Catholic religion is founded. The reason is, that the whole Word is profaned and adulterated by that religion, see above (n. 717, 719, 720, 721, 723, 728, 729, 730). It is said to have been profaned in time, since in the beginning the Word was holy to them: but as they saw that they could rule by means of the holy things of the church, they receded from the Word, and acknowledged their own edicts, precepts, and statutes as of equal, and practically of superior sanctity; and at length transferred all the Lord's power to themselves, not leaving any thing. It is from their first state, when they held the Word holy, that Lucifer, by whom is meant Babel (n. 717), was called *son of the morning;* but it is on account of their later state, that he was cast into hell (Isa. xiv). But more may be seen on this subject in the *Angelic Wisdom concerning the Divine Providence* (n. 257). It may seem as if by the seven mountains where the woman sitteth, Rome is meant; because that is built upon seven mountains, from which also it is named. But admitting that Rome is meant, since the throne and tribunal of that religion is there, nevertheless by the seven mountains the Divine goods of the Word, and hence of the church, profaned, are here signified; for the number seven adds nothing else but what is holy, here what is profaned, as the same number does elsewhere: as where are mentioned *seven spirits before the throne of God* (Apoc. i. 4). *Seven candlesticks, in the midst of which was the Son of Man* (i. 13; ii. 1). *Seven stars* (ii. 1; iii. 1).

Seven lamps of fire before the throne (Apoc. iv. 5). *Seven seals, with which the Book was sealed* (Apoc. v. 1). *The seven horns and seven eyes of the Lord* (Apoc. v. 6). *The seven angels with the seven trumpets* (Apoc. viii. 2). *Seven thunders* (Apoc. x. 3, 4). *The seven angels having seven plagues in vials* (Apoc. xv. 1, 6, 7). So here it is said, that the scarlet beast had seven heads; and that the seven heads were seven mountains, and likewise were seven kings.

738. *Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain but a short time,* signifies that all the Divine truths of the Word have been destroyed, except this one, that all power in heaven and in earth was given to the Lord; and except another, which has not yet come into question; and when it does, it will not remain; which is, that the Lord's Human is Divine. By five is not signified five, but all the rest; here all the remaining Divine truths of the Word, which are signified by kings. For the numbers in the Apocalypse, and in the Word generally, signify the quality of the things with which they are connected. They are like a kind of adjectives united with substantives, or like a sort of predicates adjoined to subjects; as may be seen from the numbers two, three, four, six, seven, ten, twelve, a hundred and forty-four, explained above. Here, therefore, five signifies all the rest, because seven signifies all the holy things of the Word: and it follows that one is, and that the other has not yet come; and thus that there are two of them all which remained. From which it is manifest, that by five have fallen, is signified that all the rest have been destroyed. They are said to fall, because kings are spoken of, who fall by the sword. By one is, nothing else is signified but this Divine Truth, that all power in heaven and on earth was given to the Lord, according to the words of the Lord Himself (Matt. xxviii. 18; John xiii. 3; xvii. 2, 3, 10), as may be seen above (n. 618). This one has not been destroyed because they could in no other way claim to themselves

dominion over all things of the church and the Word and even heaven. By the other who is not yet come, and when he cometh must remain but a short time, is signified the Divine truth which has not yet come in question, and when it does, will not remain permanently with them; which is, that the Lord's Human is Divine. It is said that it must remain but a short time, because this is according to the Divine Providence, spoken of above (n. 686). That it is a Divine truth that the Lord's Human is Divine, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, from beginning to end. But the reason that it has not yet come in question, is that after they had transferred to themselves all the Lord's power, they could not acknowledge the Lord's Human as Divine, because it would then be said by the laity and the common people that they had transferred Divine power to themselves, and thus that the Pontiff was God, and his ministers were gods. But that this will yet come in question, may be evident from the fact that it is here foretold in the Apocalypse. That they have seen this other truth, which is that the Lord's Human is Divine, though as with closed eyes, is manifest from this; that they say that in the Eucharist there is not only the body and blood of the Lord, but also His soul and Divinity; and thus that there is omnipresence as well of His Human as of His Divine; and the Human cannot be omnipresent unless it is Divine: also that they say, that Christ as to His body and blood, and at the same time as to His soul and Divinity, is in them, and they are in Him by the Eucharist; and this is said of His Human; which cannot be said, because it is not possible, unless His Human is Divine. Besides these things they also say that the saints will reign with Christ, and that Christ is to be worshipped, and that the saints are to be invoked and venerated; also that Christ is the true light, and that in Him they live and have merit, and other similar things, which involve the Divinity of His Human. These things are from the Council of Trent and its bull.

Thus, as was said, they may see that truth, but as if with closed eyes.

739. *And the beast, which was and is not, is himself the eighth, and is of the seven, and goeth into perdition*, signifies that the Word, as explained above, is the Divine good itself, and that it is the Divine truth, and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede. By the beast which was and is not is signified the Word, as before (vers. 8): by his being himself the eighth, here the eighth mountain, is signified, that it is the Divine good itself; for by the seven mountains the Divine goods of the Word are signified (n. 737); hence by the beast himself being the eighth mountain, is signified that it is the Divine good itself. Good is also signified by the eighth: and as all the goods of the Word among them were profaned, he himself is not said to be of the seven mountains, as he is, directly, of the seven kings, by whom the Divine truths of the Word are signified, not all of which were adulterated (n. 737, 738). From these few things the arcanum may be seen, which lies hid in these words. By his going into perdition is signified that it is rejected, as above (n. 734); but as the Word is not rejected so but that it is acknowledged as holy, but is taken away from the laity and the common people lest the profanations of good and the adulterations of truth made in it by their leaders should appear, and the laity should on that account withdraw, therefore this, as it is the real subject, is signified by going into perdition. The Word is the Divine good itself and the Divine truth because there is in each and every thing of it the marriage of the Lord and the church, and thence the marriage of good and truth; also because there is in every thing of it a celestial sense and a spiritual sense; and in the celestial sense it is Divine good, and in the spiritual sense it is Divine truth; and these are in the Word, because the Lord is the Word: which things are all demonstrated

in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, published at Amsterdam.

740. *And the ten horns are ten kings, who have received no kingdom as yet*, signifies the Word as to power from Divine truths with those who are in the kingdom of France, and are not fully under the yoke of the papal dominion, among whom however there has not yet been formed a church fully separated from the Roman Catholic religion. That these things are said of those who are in the kingdom of France may be evident from the series of things in the spiritual sense: for the reception of the Word by those who are in the Christian world is now treated of; the reception of the Word, and the state of the church thence, among the Roman Catholics (vers. 9–11); the reception of the Word, and the state of the church thence among those that are attached to that religion only as to externals, who are especially in the kingdom of France (vers. 12–14). The rest, who indeed profess that religion, but still dissent in various things, are treated of in vers. 15; and the Protestants or Reformed, who have openly receded from that religion (vers. 16, 17). But it can by no means be known that all these are here treated of, unless it is known that the Word is meant by the scarlet beast, and that the church is according to the reception of the Word. That the Word is meant by the scarlet beast, may be seen above (n. 723); and that the church is a church from the Word and according to its understanding of it, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76–79). By horns, here the horns of the beast, the power of the Word is signified; and by ten horns much power, here Divine power, because it is that of the Lord through the Word. That horns signify power, and ten horns much power, may be seen above (n. 270, 539, 724). That by kings are signified they who are in Divine truths from the Word, and abstractly the Divine truths in it, see n. 20, 664, 704; and that by ten is not meant ten but many, see n. 101. By a kingdom is sig-

nified the church from the Word, because by kings are signified those who are in Divine truths from the Word, and abstractly the Divine truths in it. Hence by their having received no kingdom as yet, is signified, among whom there is not yet formed a church altogether separated from the Roman Catholic religion. It may be seen from this, that by *the ten horns are ten kings who have received no kingdom as yet*, is signified the Word as to power from Divine truths with those who are in the kingdom of France, and in some other places; also those who are called Jansenists, and are not fully under the yoke of the papal dominion; among whom, however, there is not yet formed a church fully separated from the Roman Catholic religion. The church with those in the kingdom of France is said not yet to be separated from the Roman Catholic religion, because it coheres with it in externals, but not so much in internals. The externals are formalities and the internals are essentials. They still adhere to it, because there are so many monasteries there, and because the priesthood there is under the authority of the Pontiff; and these are in all formality, according to the papal edicts and statues; and hence very many are still in the essentials of that religion; therefore the church there is not yet separated. This is signified by their having received no kingdom as yet.

741. *But they receive power as kings one hour with the beast*, signifies that the Word has power with them, and they by the Word, as if they were in its Divine truths. By receiving power with the beast is signified to have power together with the Word; and thus that the Word has power with them, and they by means of the Word. By receiving power is signified to be strong, and by the beast the Word is signified (n. 723): by as kings is signified as if they were in Divine truths from the Word. That by kings are signified those who are in Divine truths from the Word, and abstractly the Divine truths therein, see n. 20, 664, 704, 740; by one hour is signified for some time, and also in some de-

gree. From these things it is manifest that by their receiving power as kings one hour with the beast, is signified that the Word has power with them, and they through the Word, as if they were in its Divine truths. These things are said, because they acknowledge that the Word is divinely inspired, and hence that the church is a church from the Word. But still they do not as yet draw Divine truths from it, except these general ones, that God alone is to be worshipped, and not any man as God; and that the power given to Peter is not in itself Divine, and yet that it is Divine to open and shut heaven, which is not in any man's own power. These things they confirm in themselves from the Word; but before others, who do not listen to the Word, they do it from rationality, which is given by continual influx out of heaven to every one who wishes to be in truths. That they do not go farther, and draw the doctrines of faith and life from the Word, is of the Lord's Divine Providence, because they still adhere in externals or in formalities to the Roman Catholic religion, lest truth and falsity should be mixed together, and hence an interior strife should arise, which is like fermentation that produces confusion.

742. *These have one mind, and shall give their power and authority to the beast*, signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word. By having one mind is signified to acknowledge unanimously: by giving power and authority to the beast is signified to ascribe government and dominion over the church to the Word. The reason that government and dominion over the church are meant, is that the Word, and therefore the church, are treated of. From these things it is manifest, that by these having one mind, and giving their power and authority to the beast, is signified that they unanimously acknowledge that government and dominion over the church are solely through the Word. They indeed acknowledge the Pontiff as the head of the church; but they say that his government and do-

minion over the church is not like that of the head over the body, but is like a supreme government over a body which does not govern and rule from itself, but from God through the Word; and that it is then to be obeyed: consequently that the interpretation of the Word does not belong to his arbitrary determination alone, as has come to pass; because thus the Divine authority of the Word is perverted and perishes.

743. *These shall fight with the Lamb, but the Lamb shall overcome them; for He is Lord of lords and King of kings*, signifies the Lord's combat with them concerning the acknowledgment of His Divine Human, because in it the Lord is the God of heaven and earth, and is also the Word. By their combat with the Lord and the Lord's with them is not meant a combat as of the evil and with the evil, but as of those and with those who are not yet in truths concerning the Lord. By the Lamb is meant the Lord as to the Divine Human and also as to the Word (n. 269, 291, 595): and by overcoming them is signified to convince through the Word. *For He is Lord of lords and King of kings* signifies because He is God of heaven and earth. From His dominion over all the goods of heaven and the church He is called Lord of lords, and from His kingdom over all the truths of heaven and the church He is called King of kings (n. 664). It is manifest from this, that by *these shall fight with the Lamb and the Lamb shall overcome them because He is Lord of lords and King of kings*, is signified the Lord's combat with them concerning the acknowledgment of the Lord's Divine Human, because the Lord in His Divine Human is God of heaven and earth. That the Lord is God of heaven and earth, He teaches in plain words; for He says, *All things whatsoever the Father hath are Mine* (John xvi. 15). *The Father hath given all things into the hand of the Son* (John iii. 35, 36; xiii. 3). *Father, Thou hast given Me power over all flesh: all Mine are Thine and Thine are Mine* (John xvii. 2, 3, 10). *All power is given*

unto Me in heaven and in earth (Matt. xxviii. 18). *I am the Way, the Truth, and the Life: no one cometh unto the Father but by Me; He that knoweth and seeth Me, knoweth and seeth the Father; for I am in the Father, and the Father in Me* (John xiv. 6–11). *The Father and I are one* (John x. 30). That every one that believeth in the Lord, should have everlasting life; and he that believeth not in Him, shall not see life (John iii. 15, 17, 18, 36; vi. 47; xi. 26; and elsewhere). Who does not know that the Lord was conceived of God the Father? (Luke i. 34, 35); and who may not know from this, that God the Father, who is Jehovah, took to Himself the Human in the world? and hence that the Human is the Human of God the Father? and that thus God the Father and He are one, as the soul and the body are one? Can any one indeed approach a man's soul, and descend thence to his body? Is not his human to be approached? and then his soul is approached. By these and many other things which are in the Word, the Lamb will overcome them: therefore, as they have ceased to worship the Pope, let them worship Him from whom the Pope says that he has all power over the church and heaven. The Pope is a man, and the Lord is God; and God alone is to be approached, invoked, and adored; that is, is to be worshipped. The Lord alone is the Holy One who is to be invoked (Apoc. xv. 4). I know that they will think, "How can Jehovah the Father, who is the Creator of the universe, descend and assume the Human?" But let them think also, "How can a Son from eternity, who is equal to the Father, and is also the Creator of the universe, do it?" Is it not the same thing? They say, "The Father and the Son from eternity;" but there is not any Son from eternity: there is the Divine Human, which is called the Son sent into the world (Luke i. 34, 35). But on this subject see below (n. 962).

744. *And they that are with Him, are called, and chosen, and faithful,* signifies that they who approach and worship the Lord alone, are they that come into heaven, as well

they who are in the externals of the church, as they that are in its internals and its inmosts. They that are with Him signify those who approach the Lord, for they are with Him. By the called, the chosen, and the faithful, are signified they who are in the externals, the internals, and the inmosts of the church; who, because they are in the Lord, come into heaven. By the called indeed all are meant, because all are called: but by the called who are with the Lord are meant they who are in heaven with the Lord, as all are called who are at the wedding with the bridegroom. By the chosen is not meant that some are elected by predestination, but they who are with the Lord are so called. By the faithful are meant those who have faith in the Lord. These are they who are in the externals, the internals, and the inmosts of the church, because the Lord's church is distinguished, like heaven, into three degrees. In the lowest degree are they who are in its externals, in the second degree are they who are in its internals, and in the third degree are they who are in its inmosts. They that are with the Lord in the externals of the church are the called, they that are in its internals are the chosen, and they that are in its inmosts are the faithful: for they are so called in the Word; where Jacob is said to be called, and Israel chosen; since by Jacob those are there meant who are in the externals of the church, and by Israel those who are in its internals. It is here said, *They that are with Him are called, and chosen, and faithful*, because it is said before that *they shall fight with the Lamb, and the Lamb will overcome them;* so that they may know that they whom the Lord overcomes, that is, convinces by the Word, are with Him in heaven; some in the ultimate heaven, some in the second, and some in the third: each one according to his reception.

745. *And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues*, signifies that those are under the papal

dominion, but in the truths of the Word variously adulterated and profaned by that religion, who are of its varieties of doctrine and discipline, and of its varieties of religion and confession. The waters which he saw, where the harlot sits, are the waters which are mentioned in vers. 1 of this chapter; where it is said, *I will show thee the judgment of the harlot that sitteth upon many waters.* That the truths of the Word adulterated and profaned are there signified by the waters, may be seen above (n. 719). It is said that these waters are peoples, multitudes, nations, and tongues, because by these are signified all those who are under the papal dominion, of its varieties of doctrine and discipline and religion and confession: for by peoples are signified they who are in doctrine (n. 383); by multitudes they who are in discipline, by nations they that are in religion (n. 483); and by tongues they who are in confession (n. 282, 483). These things are said here, because what precedes is concerning the reception and understanding of the Word by those who are in the Roman Catholic religion itself (from vers. 8–11); and afterward concerning the reception and understanding of the Word by the noble French nation (from vers. 12–14): here therefore concerning the reception and understanding of the Word with the rest who are under the papal dominion: after this it follows concerning the Protestants (vers. 16, 17): thus all things are foretold in their proper order. It is known that they who are under the papal dominion are in various doctrine, discipline, religion, and confession; for that religion is not observed in the same manner in various kingdoms.

746. *And the ten horns which thou sawest upon the beast, these shall hate the harlot,* signifies the Word as to power from Divine truths among the Protestants, who have altogether cast off from themselves the yoke of the papal dominion. It is said here, as above (vers. 12), *the ten horns which thou sawest;* but there they are said to be *ten kings;* but here, *these:* because there, as here, they who have receded from

the Roman Catholic religion are treated of; yet there they who have done it in part; but here, altogether. That the Protestants or Reformed are here treated of, is manifest from these things that follow; that they shall make the harlot desolate and naked, shall eat her flesh, and shall burn her with fire, and shall give their kingdom to the beast. That the Word as to power from Divine truths is signified by the ten horns which thou sawest upon the beast, may be seen above (n. 740). To hate the harlot is, not to endure the Roman Catholic religion, and therefore to cast off from themselves the yoke of the papal dominion.

747. *And shall make her desolate and naked*, signifies that they will divest themselves of her falsities and evils. By making her desolate is signified to divest themselves of her falsities: and by making her naked is signified to divest themselves of her evils: for they make her desolate and naked among themselves. Desolation in the Word is predicated of truths and falsities, and nakedness of goods and evils; as may be evident from the passages that were adduced above concerning nakedness (n. 213, 706). From these things it may be evident that by their making her desolate and naked is signified that they will divest themselves of all the falsities and evils of that religion. That the Protestants or the Reformed have done so, is known.

748. *And shall eat her flesh, and burn her with fire*, signifies that from hatred they will condemn and destroy among themselves the evils and falsities which are proper to that religion, and will hold the religion itself accursed, and will blot it out from among them. This is concerning the Protestants, who will do thus with the harlot, that is, with the Roman Catholic religion. By eating her flesh is signified to condemn from hatred and to destroy among themselves the things proper to that religion, which are evils and falsities, as treated of in what follows: and by burning her with fire is signified to curse that religion as profane, and to blot it out among themselves. To burn with fire

has this meaning, because the punishment of the profanation of what is holy was burning; therefore it was of the Divine law, that they who profaned the name of Jehovah by worshipping other gods, should themselves and all that they had be burned with fire (Deut. xiii. 13, 19). Therefore the golden calf, which the children of Israel profanely worshipped, Moses burned with fire (Exod. xxxii.; Deut. ix. 21). And the two sons of Aaron were consumed by fire from heaven, because they profaned holy things (Lev. x. 1–6). Nor is any thing else signified by the fire and pile in Tophet, but the fire of hell, which is for those who profane holy things (Is. xxx. 33; Jer. vii. 11, 31, 32; xix. 5, 6; 2 Kings xxiii. 10); for there they worshipped Moloch by a horrible sacrifice. Since by the fourth beast in Daniel vii., the religion which profanes the Word and the holy things of the church is signified (n. 717), it is therefore said, that it was burnt with fire (Dan. vii. 11). Now as it is profane worship to worship a man in place of the Lord, it is therefore said here, that they should burn the harlot herself with fire; by which is signified that they should curse the religion itself, and destroy it among themselves. By eating her flesh is signified to condemn from hatred and to destroy among themselves the evils and falsities which are proper to that religion, because that is signified by eating flesh: for by flesh are signified the things proper to any one, which have relation to goods and truths, and in the opposite sense to evils and falsities; and by eating is signified to consume, and thus to destroy. That by flesh is signified what is proper to any one, which in itself is evil, is evident from these passages: *It is the Spirit that quickeneth, the flesh profiteth nothing* (John vi. 63). *That which is born of the flesh is flesh, and that which is born of the spirit is spirit* (John iii. 6). *As many as received Him, to them gave He power to become the sons of God, who were born not of blood, nor of the will of the flesh* (John i. 12, 13). *God remembered that they were flesh, a breath that passeth away and cometh*

not again (Ps. lxxviii. 39). *Egypt is man, and not God; and its horses are flesh, and not spirit* (Isa. xxxi. 3). *Jerusalem hath committed whoredom with the sons of Egypt great in flesh* (Ezek. xvi. 26). *Jesus said to Peter, Flesh and blood hath not revealed these things to thee* (Matt. xvi. 17). *Cursed is he that trusteth in man and maketh flesh his arm* (Jer. xvii. 5). Because flesh signifies what is man's own, and they who hate another assail the things that are his own with the purpose of destroying them, this therefore is signified by eating flesh, as also in these passages: *He that dieth let him die, and he that is cut off let him be cut off; let the rest eat each one the flesh of another* (Zech. xi. 9). *They shall eat up Israel with every mouth; they shall eat every man the flesh of his arm, Manasseh Ephraim, and Ephraim Manasseh* (Isa. ix. 12, 20, 21). *I will feed thine oppressors with their own flesh* (Isa. xlix. 26). *They shall eat every one the flesh of his companion* (Jer. xix. 9). By eating the flesh of sons and daughters (Jer. xix. 9; Lev. xxvi. 29; Deut. xxviii. 53), is signified to destroy truths and goods in themselves; for by sons are signified truths, and by daughters goods, see above (n. 139, 543, 546, 612). Besides, *all flesh* is spoken of in the Word; and thereby is signified every man (Gen. vi. 12, 13, 17, 19; Isa. xl. 5, 6; xlix. 26; lxvi. 16, 23, 24; Jer. xxv. 31; xxxii. 27; xlv. 5; Ezek. xx. 48; xxi. 4, 5).

749. *For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast,* signifies judgment in them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic religion, and should destroy and root it out from among themselves; and the unanimous judgment, that they should acknowledge the Word, and found the church upon it. Since the Roman Catholic religion is signified by the harlot, and the Protestants are signified by the ten horns that shall hate the harlot, as above (n. 746–748); it is manifest that by doing His mind is signified that they have judged and concluded that they should altogether repudiate that

religion and hold it accursed, and should destroy and root it out in themselves, as above (n. 748): and it is also manifest, that by doing one mind and giving their kingdom to the beast, is signified to judge and conclude unanimously that they should acknowledge the Word, and found the church upon it. By the beast is signified the Word, as everywhere above (see n. 723): and by kingdom the church is signified, and the government over it, as is shown just below. By God putting into their hearts is signified that they are from the Lord. That kingdom signifies the church may be evident from these passages: *The children of the kingdom shall be cast out into outer darkness* (Matt. viii. 12). *The seed is the children of the kingdom* (Matt. xiii. 38). *He that heareth the Word of the kingdom, and attendeth not* (Matt. xiii. 19). *The kingdom shall be taken from you, and given to a nation that beareth fruits* (Matt. xxi. 43). *No man having put his hand to the plough, and looking back, is fit for the kingdom of God* (Luke ix. 62). *Thy kingdom come, and Thy will be done, as in heaven so on the earth* (Matt. vi. 10). Jesus, John, and the disciples preached, *that the kingdom of God was at hand* (Matt. iii. 2; iv. 17; x. 7; Luke x. 11; xvi. 16). Also the *gospel of the kingdom* (Matt. iv. 23; ix. 35; xxiv. 14; Luke viii. 1). *If I by the finger of God cast out demons, no doubt the kingdom of God is come unto you* (Luke xi. 20. Beside many other places where the kingdom of God is spoken of). So in these: *If ye shall hear My voice and keep My covenant, ye shall be unto Me a kingdom of priests* (Exod. xix. 5, 6). *Thou, O tower of the flock, O stronghold of the daughter of Zion, to thee shall the former kingdom return, the kingdom of the daughter of Jerusalem* (Mic. iv. 8). *Afterwards the saints shall receive the kingdom, and shall establish the kingdom even for ever and ever* (Dan. vii. 18, 22). *The kingdom and dominion and the majesty of the kingdoms under the whole heaven shall be given to the people of the saints; whose kingdom is an everlasting kingdom, and all dominions shall worship and obey*

Him (Dan. vii. 27). *Unto the Son of Man was given a kingdom which shall not perish; and all peoples, nations, and tongues shall worship Him* (Dan. vii. 14; beside other places). The church is signified by a kingdom, because the Lord's kingdom is in heaven and on earth; and His kingdom on the earth is the church. Hence also the Lord is called King of kings.

750. *Until the words of God should be consummated*, signifies until all the things which have been foretold concerning them shall be fulfilled. By being consummated is signified to be fulfilled; and by the words of God are signified the things which are foretold in His Word: and that it is said to be consummated signifies till they all are fulfilled. This is said of the Protestants, and of their giving their kingdom to the beast; that is, that they will acknowledge the Word, and found the church upon it, as just above (n. 749). But they do indeed acknowledge the Word, and say that the church is founded upon it; and still they found the doctrine of their church upon the single saying of Paul, that *man is justified by faith alone without the works of the law* (Rom. iii. 28), altogether falsely understood (n. 417). As it is here said, until the words of God are consummated, it shall also be told what is signified by the Lord's last words to the disciples, which are these: *Go ye and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all the days, until the consummation of the age: Amen* (Matt. xxviii. 19, 20). Until the consummation of the age, is until the end of the church (n. 658): and then, if they do not go to the Lord Himself, and live according to His precepts, they are left by the Lord; and being left by the Lord they become as pagans, who have no religion: and then the Lord is with those only, who will be of His New Church. These things are signified by until the words of God are consummated, and by until the consummation of the age.

751. *And the woman whom thou sawest is the great city*,

which reigneth over the kings of the earth, signifies that the Roman Catholic religion reigns as to doctrine in the Christian world, and still also in some respects among the Reformed, although they are not under the papal dominion. All these things are signified by these words, because they form the conclusion, and hence involve not only the things which are said respecting the Roman Catholics, but also those respecting the French nation, and those concerning the Protestants; and thus that the woman, who is the great city, reigns also over these: but how, shall be told. She does not reign over the Protestants, as she does over those who are attached to her religion; but only so far as they have in some points received her doctrinals. The doctrinals which they have received are these: That they approach God the Father, and not the Lord: that they do not acknowledge the Lord's Human as Divine: that His passion of the cross is expiation, propitiation, and satisfaction to God the Father: concerning the imputation of the Lord's merit; some things concerning Baptism, original sin, and free-agency; and among the Lutherans, that they accede nearly to transubstantiation. These doctrinals, remains from papal Catholicism, and agreeing with it in part, are the grounds from which it is said, that the woman, who is the great city, reigns over the kings of the earth. By the woman the Roman Catholic religion is signified, as above: by the city is signified doctrine (n. 194, 501, 502, 712): by kingdom is signified the church (n. 749); hence by reigning is signified government: by the kings of the earth are signified the truths or falsities of the church (n. 20, 483, 664, 704, 720, 737, 740); hence also doctrinals: by the earth is signified the church (n. 285). From these things it is manifest that by these words, *the woman whom thou sawest is the great city which reigneth over the kings of the earth*, is signified that the Roman Catholic religion reigns as to doctrine in the Christian world, and in some respects even with the Reformed, although they are not under the papal dominion.

752. To this I will add this Relation. It was given me to speak with Pope Sixtus Quintus. He came out of a certain society in the west to the left. He told me that he was appointed as chief governor over a society collected from the Catholics who excel the rest in judgment and industry; and that he was made their chief governor for the reason that he had believed for half a year before his death that the vicarship was an invention for the sake of dominion; and that the Lord the Saviour, because He is God, is He who is alone to be adored and worshipped: also that the Sacred Scripture is Divine, and thus more holy than the edicts of popes. He said that he remained firm in the belief of these two fundamentals of religion until the end of his life. He also said that their saints are not any thing. He wondered when I related that it was decreed in a synod, and confirmed by a bull, that they should be invoked. He said that he led an active life as he had done in the world; and that he proposed to himself every morning nine or ten things, which he wished should be accomplished before evening. I asked whence he obtained in so few years so great a treasure as he had laid up in the castle of Angelo. He replied that he wrote with his own hand to the rulers of the rich monasteries, to send him at their discretion from their resources as much as they were willing; as it was for a holy use: and that they sent abundantly, because they feared him. And when I said that that treasure was still remaining, he said, "Whom can it benefit now?" While speaking with him, I related that the treasure in Loretto had been immensely increased and enriched since his time, and in like manner the treasures in certain monasteries, especially in Spain; but not to so great a degree at this day as in former centuries: and I added, that they keep them without any useful end, other than to enjoy themselves in the possession of them: and when I related this, I said also, that they are thus like the infernal gods, which the ancients called Plutos. When I mentioned Plutos, he replied, "Hush,

I know." He said further, that no others are admitted into the society over which he presided, but they who excel in judgment, and can receive the doctrine that the Lord alone is the God of heaven and earth, and that the Word is the Holy Divine; and that under the Lord's auspices he is every day perfecting that society. And he said that he had spoken with the saints so called; but that they become infatuated, when they hear and believe that they are saints. He also called the pontiffs and cardinals stupid,—those who wish to be adored as Christ, though not in person, and who do not acknowledge the Word as the Holy Divine itself, according to which alone men must live.

He wishes me to say to those who are now living, that Christ is the God of heaven and earth, and that the Word is the Holy Divine; and that the Holy Spirit does not speak through the mouth of any one; but Satan, who wishes to be adored as God: and that they who do not attend to these things, as being stupid, go away to their like, and after a time are cast down into hell, to those who labor under the fantasy that they are gods; who have no other life than the life of a wild beast. To this I said, "Perhaps these things are too hard for me to write." But he answered, "Write, and I will subscribe, because they are true." And then he went away from me into his society, and subscribed one copy, and transmitted it as a bull to the other societies devoted to the same religion.

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